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Let no one slight you because you are a youth, but set the believers an example of speech, behavior, love, faith, and purity!—1 Timothy 4. 12 (Moffatt).

RELIGIOUS THOUGHT AND ACTIVITY.

In a recent prize competition for new names expressive of the home and foreign mission work of the United Free Church of Scotland, intended to avoid the use of the words "foreign" and "mission," the winning names were **Home Evangelism** and **Other Lands Evangelism**.

The **Christian and Missionary Alliance** reports an increase of \$40,935, or 6½ per cent, in 1926 over receipts in 1925, the total being \$623,007. The anticipated needs for this year involve \$50,000 extra. This figure is not named as a budget, in the usual sense of the word, but is set as a definite goal for believing prayer.

Dr. Northcote Deck looks back over 19 years of service in the **Solomon Islands**. Today there are more than 200 entirely Christian villages there, with 8000 converts, and hundreds of keen, devoted unpaid native teachers. Last year (1926) 376 well attested converts were immersed. A Bible school turns out reasonably good teachers for the established villages.

The Lord has greatly encouraged us recently in the **dispensary department**, where in the last three weeks some eight people have professed conversion, of whom one is Mupanga, the hereditary chief of the tribe of the va-Vansa. This tribe has not yet been ever reached with the gospel. They live in a country several days to the north of Luanza, where there is still a huge tract of country containing several tribes, but not a single witness for Christ.—Dr. George Edwin Tilsley, Luanza, Belgian Congo.

An American who had wrecked his mind and body by the incessant and un-

controlled scramble for money went to see a great nerve specialist. He was considerably surprised when he was asked this question, "How much does your religion mean to you?"—so surprised, in fact, that he was unable to reply. The famous doctor then explained that there was one class of people he scarcely ever saw in his consulting room,—the people who believe and practise the Christian religion.

Last fall a minister in a Minnesota town called Christians of every persuasion to assemble on a certain day for an hour of silent prayer. His idea was that it is impossible to bring churches together on any project that involves talk or action, but he conceived the idea of bringing people together in the unity of Christian fellowship through silence.

This year he called all interested in the movement to join in ten minutes of "**wordless silence**." This means waiting on God in silence without formulating silent prayers that would pursue different paths and send people's minds off in different directions, but rather maintaining a silent attitude toward God and letting him speak.

The Home Division of the National Council of the Y. M. C. A. has just made structural changes in its organization so as to provide **more effective religious leadership** for the movement. The theme of the recent conference at Chicago, attended by 1253 (nearly one-fourth) of the employed officers of the Y of the United States and Canada, was "The Association as an Agency of Christian Education." The deepest concern of the leader is

how to make the rapidly growing volume of activities—physical, educational, social—more effective in forming Christian character and in securing commitment to the Christian cause.

This new movement of the National Council is an answer to the repeated charge that the Y is becoming more and more of a commercialized and athletic institution and less and less of a religious one. Those who know the policies, plans, and spirit of the leaders are aware that their first thought is to insure in all branches of the work the building of Christian character as the prime aim and goal of all Association effort.

Andrew Murray died at the age of 88 years and 8 months. A short time before his death he wrote a friend:

"There is one thing I want to lay on your heart and mind, almost as a burden, until it becomes part of yourself. It is that you should impress on every young Christian you ever meet that I was only the most ordinary young Christian that ever trusted the Lord, but the Lord laid it on my heart to follow him step by step, and I was simply obedient a little step at a time, and the results of my life are, under his grace, all due to that obedient walk. It is my deep and settled conviction that any young Christian who will be obedient to the Lord in all things, and who loves his Word and will give it out in the power of the Holy Ghost, can be more used for the Lord than ever I have been."

I am a Baptist missionary, no longer young except in heart, as I soon reach my three score years, and have been almost 34 years in **Japan**. For 28 years I was in school work in a city, but since my last furlough I have been out here in a mountain town, where for months at a time I do not see a foreign face. So you can understand that the **Record of Christian Work** means much to me.

We have a small group of believers, an enthusiastic Sunday school of over 200 children, a kindergarten of 60, with a waiting list, and all kinds of work reaching out for "the child in the midst." We are building for the future, and are trying every way to keep the children with us as they grow up. There is hope for the fulfilment of the vision before us,—Tono and all the

surrounding district Christian. It will not be in my day perhaps, but I know it will be as these children grow up in the truth and become the citizens and mothers of the town. Such work takes time. My part is to live here as one of the people, sowing the seed every day in every way.

Our kitchen is a happy center for many young women whose husbands will not let them come to church meetings but want them to come to mothers' meetings and to cooking classes especially, where they can learn foreign cooking. The motto that is always before me, hanging on the kitchen wall, is, "I am among you as he that serveth." Oh that I may serve in his spirit!—Annie E. Buzzell, Japan.

The Presbyterian church of New Zealand is possibly the leading Protestant body in that country, with large churches and the only church operating in many places. It pays the salaries of four professors in Otago University, besides the professors in the Theological Hall, Dunedin. The church also has two residential colleges in Dunedin, besides several schools for boys. In her Bible classes there are over 11,000 young people. The combined wealth of the membership is about \$200,000.

A fine brick and stone Presbyterian church is being erected in Auckland City at a cost of \$125,000, all raised by voluntary contributions, as a memorial to soldiers who served in the Great War.

The Presbyterian church of New Zealand has wide mission interests. She has a home mission staff of 120 missionaries, with churches and in many cases manses; a Maori mission staff of 24 trained ministers, deaconesses and nurses; 13 missionaries in Canton villages, China; two workers among the Chinese in New Zealand; 11 in India, and three in the New Hebrides. The India mission is in the Punjab.

A non-polygamous branch of Mormons works among the Maoris, and gets good economic results. Wherever the Mormons have control the old native huts are replaced by substantial houses, and an air of cleanliness, comfort and prosperity is diffused.—Rev. G. F. Cox.

In looking for the causes which lead to the too frequent divorce, the fact that

many new citizens are obtaining divorce papers seems to have escaped notice, perhaps because of the humbleness of those who make application.

After the war it became the patriotic obligation of many Armenians—and no doubt it was true of other nationalities,—who had become American citizens and who had engaged in the world conflict, to return to Armenia, to marry the widows of fellow countrymen who had made the supreme sacrifice. But when the time came to return to this country, the immigration law which permitted the wife to enter forbade the entry of her children by the former marriage. The women, compelled to choose between husband and children, chose the latter. The husbands returned alone, and appeals to the divorce court followed.

This is only one of many instances which have come within the notice of the International Institutes, an activity of the Young Women's Christian Association which has to do with the welfare of the newly arrived. The hardships that this law has worked, the bewilderment and despair of the immigrants who add to the lack of understanding of what it is all about a total ignorance of the English language,—these are daily incidents in the work of a secretary employed in one of these places. There are fifty-three International Institutes. The amount of work to be done makes this number all too small.

An elder came to the **"In His Name" Hospital, Syenchun, Korea**, bringing his old mother. A retro-peritoneal tumor was removed from her abdomen. This tumor was solid, and weighed 20 pounds, and the poor woman had been carrying it for three or four years. The man brought the doctor a gift of 40 eggs, saying that it was totally inadequate to express their gratitude.

During the past year the two evangelists in the hospital reported that they had spoken to 4700 men about their soul's welfare. There were 800 who professed to believe on the Lord, and 165 have been followed up and are known to be definitely believing. As a result of the work of these two men five new Christian groups have been started this year, and in five households the gods and ancestor tablets have been burned.

A raw heathen came from 50 miles away

God Be Praised.

For good friends, to rejoice with us in our joys, to cheer us in trouble, and to lighten our tasks! May he help us to repay them in fellowship and service!

God be praised for our friends!

For health, bringing wholesomeness of body and mind; for mirth, quickening the blood, uniting us with others, and refreshing us for work; for joy, that heightens all our life and doubles our powers! May he help us to share these blessings with others, kindling their hearts by the gladness of our face!

God be praised for life!

to the hospital and was operated on for glands of the axilla. Of course the evangelists began to operate on his soul, and he professed the Lord as his Saviour, and went home. An earnest request came from his town for the evangelist to go there for a month, and the result was 30 earnest Christians.

In this town was a young man and his wife who became Christians and were very earnest. After the evangelist came back to the hospital word was received that the young woman had died suddenly, and they requested the evangelist to come and show them how to conduct a Christian funeral. They knew she was with the Lord, so why should they "sorrow as those without hope"?

The first group which was started as a result of the hospital work has got beyond the stage where an occasional visit from the evangelist will suffice. We have procured a good man to take care of the work as a helper.—"Korean Broadcasts."

Conquest by Poetry.

The Negro is today singing himself into the respect of the world: not with the precious old slave spirituals, exciting compassion, but with new songs that win admiration and disarm prejudice.

More and more difficult is the task of evaluating or describing the literary output of the young Negro writers of the day. It is too various for easy generalizations. There are too many strongly differentiated artists. The time has therefore come for critical essays upon individual creators.

This is to say a great deal, by implication, on the subject of recent Negro achievement in literature.

Braithwaite's "Anthology of Magazine Verse," an event of major importance in the literary annals of each year, an authoritative and unrivaled volume, contains in the 1926 issue twenty-three poems by eleven Negro poets. Here, unsegregated, the Negro poet appears on his merit by the side of the white poet, competitor with him for the same honors. The fact is immensely significant. It is hostile to lynching, and to jim-crowing.

Not alone by farm holdings and bank accounts, nor by banks and insurance companies—though good; not alone by fulminating editorials and protesting memorials—though necessary; not alone by speeches and sermons, but by poems may freedom be achieved,—freedom, and that respect for self and race which every living soul accounts the chief boon of life.—"Southern Workman."

When Missionaries Smile.

It is a Godsend for a missionary to have a sense of humor. There are many things that will make him crack a smile. If he could not laugh, the hot tropical sun and the intensity of the work would soon make an end of him. Let me give a few samples of inspiration for smiles!

About two hours ago a funeral procession went past our house. As is the custom on such occasions, the brass band played a lively tune. The tune played was, "There'll Be a Hot Time in the Old Town Tonight."

While I was officiating at a wedding not long ago the bridal couple came marching down the aisle to the tune of "Why Did I Kiss That Girl?"

In one of the churches in the country recently we were asked to consecrate the infant son of one of the members of the church. The native pastor presided. He announced: "While the parents come marching up the aisle to the platform, bringing their child, we will sing hymn No. 20, 'Bringing in the Sheaves.'"

One of our pastors married a widow. In telling the missionary about her he said: "My wife is secondhanded."

One of the young men in our Capiz

church, a fourth year high school student, was participating in the discussion in a Christian Endeavor meeting. The topic under consideration was "The Rewards of a Christian Life." He had spoken for some time, when he came to the climax of his speech, ending up with these words: "And lo, what is more pleasant to behold than a dead man with a laughing face?"

One of our young men was courting a girl. She was studying in a different town. He wrote to her: "If possible, shine up, as I dazzle here in my town! Don't hide your talents! Use your brains if you have any!"

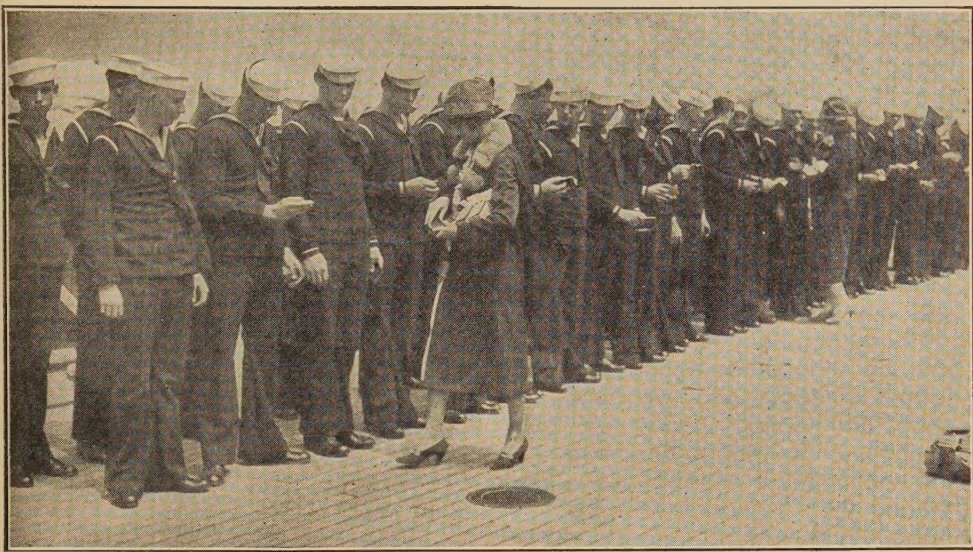
A young Filipino, paying a tribute of gratitude and respect to certain of the missionaries at a farewell party given them, said dramatically in his speech: "The missionaries have often gone into places where their lives have been dangerous to the natives": meaning, of course, that their lives had been in danger from the natives.

These are only a few of the many instances that make one exercise the muscles of his face, and that help to lend color to the work and make life more pleasant.—S. S. Feldmann.

And Next Christmas Is Coming!

Before we realize it, the Christmas season is here with all its happy anticipation and preparation. Over one thousand little gift packages are made up out of the boxes which kind friends at home send us, and they are given out by these students who have Sunday school classes all over the city. Just as at home the attendance increases considerably at Christmas time, and fortunate is the little mortal who receives a "ticket" to show that he "belongs" when the distribution begins. Our one regret is that you who send these gifts cannot be here to see the joy of the children who receive them. Of course, these are splendid opportunities to tell the gospel story to many who have never heard.

When the committee of students begins its work of decorating, the school resembles a beehive. No pains are spared to make it attractive. They make elaborate festoons out of colored paper, and there usually has to be a little compromise between teachers and students, as the former prefer the greens of holly, cedar and bamboo, and the latter the bright papers. However, in the



When the United States fleet was in New York harbor recently the New York Bible Society, with the coöperation of over 200 young people from various churches and the National Bible Institute, distributed some 655 Bibles, 2175 Testaments, and 34,840 portions to the officers and men. Admiral Hughes said the Bible his mother had given him was much worn from use, and he was grateful to receive a new one.

and everyone is happy about it. The new dining hall lends itself well to social affairs, and this year the Christmas tree decorates one end of the building.

It is an impressive moment when the candles are to be lit. Twenty-five girls step forward in turn and light a candle each, repeating at the same time a Bible verse about light, and we are reminded again of the "True Light." There are games, refreshments and gifts, and the evening is a joyous one.

One does not mind being awakened in the wee small hours to hear the singing of the sweet old Christmas carols by these students and others who go from compound to compound to add this bit of music to the Christmas season.

On Christmas morning there is a service in the chapel, in which about seventy-five visitors join. The teacher who leads is given help from God as she speaks, for these girls from the outside do not all arrive at the same time, and she dislikes to close until all have heard the gospel story. We marvel at how the attention of all is held through this. At noon there is a dinner in the hall, to which the visitors from the government school, some twenty-

nine, and the teachers are invited. A committee representing the various sections of China has prepared the favorite dishes of each, and the menu is delicious. In the afternoon there is a Christmas service for all the carpenters, about forty, who are now erecting the new dormitory. The student who leads this meeting takes for her topic "Noah Building the Ark," and brings out how some were saved and some were not, as many of these laborers are not Christians. A quiet little dinner in the evening, to which a number of friends are invited, completes a happy Christmas Day.—Bible Teachers Training School for Women, Nanking, China.

From the White Russian Marshes.

From a village many miles from Pinsk so many invitations had come that I felt I had to go there as soon as possible. In that village the gospel had never before been preached. I arrived there after having walked and used my bicycle for over twenty miles. The village is a large one, with only people of the White Russian race. It is situated in the famous and dangerous Pinsk marshes.

The people came together in the evening.

The meeting was held in the home of a kind and friendly peasant. It was a poor home, with no floor. One small oil lamp gave us light. The way to the home was bad, deep mud and dirt. Some came barefooted even in April. The house was crowded with those who had hungry hearts, young and old. Most of them could not read or write, even among the young. The majority of them had never seen a newspaper. Thus these poor people live in darkness, especially spiritually.

I began the meeting with prayer, and then gave my talk from the Word of God. All listened attentively. Some were in tears, in sorrow for their sins and sinful lives. There were a few who laughed at me, scoffing at the new religion I brought. God worked mightily there in those hungry hearts. I might tell of many things, but I will tell you in particular about one poor Russian man 96 years old.

He was illiterate. His eyes were already dim, so that he could not see much. This was the first time he had heard the gospel in his 96 years. He sat on a front seat. God opened his heart to the message. He came to me and said he wanted to give his heart to God; he said he believed the blood of Christ could wash his sins away. We knelt down, and he began to give himself to Christ and ask forgiveness for his sins. He rose a new man in Christ, forgiven, having the joy of knowing he had eternal life. Then he went home.

Three weeks later he died, died in Christ and in his peace. He had requested that our workers bury him, so the first Christian funeral in that place was held. Many came to the funeral. Thus God is working here and saves souls, young and old. Please pray for more laborers! Fields are ripe for the harvest.

Missionary Sviatoschik.

[As many of these people are illiterate they can be reached only through the missionary. More traveling can be done on the field in summer than in winter, but gifts then come in more slowly.—European Christian Mission, Brooklyn, New York.]

Is It a Sin to Smoke?

"Excuse me, white lady, excuse me!"

"Yes, is it you, Pa'ana? You may come in."

And Pa'ana, introduced to you before by the name which the native Christians have given to her, "The Daughter of Prayer," crept softly into the hut where I was busy writing.

She kept her head bowed low as she went on to greet me in the usual way, for you remember I told you that for years she was a slave, and all her manners bear the mark of extreme lowliness, a conscious sense of her former inferior position. I have seen her praying with her hands clasped upon the ground and head resting upon her hands. But she is no longer a slave, for a new Master has found her, and she has willingly surrendered herself to him as Lord of her life, and he has made her free. She, who was Pa'ana, the slave, is now "The Daughter of Prayer," free indeed!

Greetings over, without any hesitation she began telling me the reason of her visit. Her explanation was about like this:

"White lady, I was sitting at the door of my hut smoking away at my long pipe. D—(an inquirer) saw me, and said, 'You had better not let the white mother see you smoking: she will not be pleased!' So I have come to tell you that I smoke every day, and to ask you, Is it a sin to smoke?"

I looked down at her, the oldest baptized member in our little flock of believers, the first woman in our district to receive the sacrament,—and truly I loved her!

"Pa'ana, we have not all the Scripture translated into your language, and, besides, you cannot read," I answered, "and so far as I know I have never taught that it is a sin to smoke. I do not see in the Bible anything that gives a direct word about smoking. And we missionaries do not want to make for you Christians rules that we do not find in Scripture. However, let me talk to you a little about it!"

Then I proceeded to tell her how strong is the tobacco they use; that it is a continual expense; that many people are slaves to the habit; that sometimes it injures one's health; and that we are ever faced with the question, "Is this habit a stumbling-block to any other Christian?"

She agreed that being the oldest member in our flock she wanted to be an example.

"Pa'ana, now go to your hut and think of what I have told you, and then pray and

ask the Lord Jesus to show you what he would have you do! It is his will you want, and if you ask you will surely receive."

"Thank you, my mother, thank you!"

She left, and with the routine of numerous duties I soon forgot about the matter.

About five weeks passed, and again Pa'ana came. Her eyes shone with pleasure, the satisfaction of victory.

"I came to tell you about my pipe. As you told me, so I prayed, and after praying I asked the Lord to help me lay away my pipe. Since then I have not had it in my mouth again. And since then my headache is gone, and I am stronger. I did not want to be a stumbling-block to any of our young men and young women converts. I said, 'My Lord, let them not learn from me anything that displeases thee! Lord, help me, and help me not to make anyone stumble!'"

What joy to the missionary to see the converts sensitive to the leading of the Holy Spirit!—"Lightbearer."

Japanese Woman's Home in Seattle.

A handsome and popular Christian center known as the Japanese Woman's Home is ours, and has been ours for more than twenty years. Dedicated to Christ with an eye single to his service, this institution has adapted means and methods to the ever-changing needs of the Japanese community which we humbly and lovingly serve.

This institution first ministered to Japanese women who were coming to America to learn the trades and occupations by which American women gain economic independence. But in 1909, when immigration laws cut off single women from coming to America from Japan, was just the time when many of the boys and young men who had been coming over about 1900 were getting old enough to marry and were going back to Japan to marry there and bring young wives to Seattle. Then the Japanese Woman's Home changed from a working women's Christian club into a Christian training school for young wives, teaching English, sewing and the Bible, providing a Christian rendezvous for young married couples with a warm Christian atmosphere of prayer and Bible study, leading by a direct and inviting path to the nearby Japanese Baptist church. Thus the Japa-

nese Woman's Home nourished Christian life and led many of these new families to become earnest Christian families.

As far back as 1915 extension work began, introduced by a canvass which located all Japanese in Seattle and in the countryside about Seattle over a territory having a radius of 40 miles.

In 1918 came the emergency of the high tide of immigration of women from Japan. Miss French met the boats, worked at Immigration headquarters, visited the newcomers while they were still in the hotels, followed by correspondence and visiting those who went South or East and by continued visits those who settled in Seattle. As one result of this timely work Japanese woman's home classes increased in numbers throughout the field. There was expansion not only in numbers and territory, but also in the curriculum, for cooking and other arts were added for the purpose of helping the Japanese women to feel at ease with their neighbors and to lay aside reticence and embarrassment which were barriers to fellowship with the women of the other Baptist churches of Seattle.

It is not saying too much concerning the Japanese Woman's Home to state that it is the only agency in Seattle that has consistently and constantly through the years arranged social meetings where Japanese and Christian Americans meet as friends and enjoy associations with one another. The fruits are abundant: converted men and women in the consulate, in shipping companies, in stores, in offices, in universities, in homes, and a fellowship of praise and thanksgiving for his saving grace.

Among the farmers the extension work has had a somewhat different development. The farmers are too far distant from the church for every Sunday attendance, so out there in the distant places we have had to carry on Sunday school, Junior B. Y. P. U., besides cottage prayer meetings of grown-ups.

Since the passage of the Exclusion Law the Japanese Woman's Home, ever adjusting itself to changing conditions, has become more and more a residence for women students coming from Japan for a few years' study in America.

Now as formerly, the farmers and city

dwellers and Japanese from other states, with one consent, use the Japanese Woman's Home as a haven in times of distress and sickness. Then there is a Nursery Department, and three Kindergartens.

Our combined work heads up into twenty or more organized groups which include all ages and both sexes all of which tends to intensive as well as extensive works, for which we crave and need your prayers for wisdom, patience and understanding as we seek to glorify His Name and to do His will.—Florence Rumsey and May Herd.

Nurses in China.

MRS. E. J. ELLISON.

All who are interested in medical mission work will find cause for encouragement and thankfulness in the following account of the strides which nursing has made within a comparatively few years in China.

When I first came to China, ten years ago, a word meaning "nurse" was only then just coming into use. Up to that time there had been no such word in the language, and there had certainly been no such profession possible for boys and girls.

It was the privilege of Christian missions and their missionary nurses to open up this branch of medical work, and by patient perseverance and continued effort to elevate it to the position of honor which it so well deserves in the minds of a people who had hitherto considered it "coolie work" to tend the sick.

Now there is a Nurses' Association of China, with some hundred hospitals on its register as recognized training schools, and there are about 1500 trained nurses, male and female, registered, and as many more in process of training. These members of the N. A. C. (as the Association is known,) have all passed its examinations in addition to those of their own training schools.

The curriculum is by no means limited. Nurses who would register must qualify in all the usual subjects, and are given thorough instruction in physiology and anatomy, all branches of nursing, in addition to bacteriology, dietetics, and materia medica.

There is an additional certificate to be obtained by female nurses for midwifery,

and our B. M. S. has, in this city, a post-graduate school for midwives in normal and operative midwifery, for the whole of North China. The training and experience are excellent, as there are about an equal number of normal and operative cases, and there is an average of about twenty Cæsarian cases every year.

All the teaching is given in Chinese, and the Association has published a number of textbooks which have been translated for the purpose, and which we use in our training schools.

The majority of the nurses and pupil-nurses are Christians, and practically all have been educated in one or other of our mission schools.

The next International Conference of Nursing is planned to be held in Peking, and this will give all who are delegates an opportunity of seeing for themselves the type of nurse which China can produce. I dare to say that they can hold their own with the nurses of any other country, although they may perhaps lack a little of the self-confidence which characterizes their Western sisters.

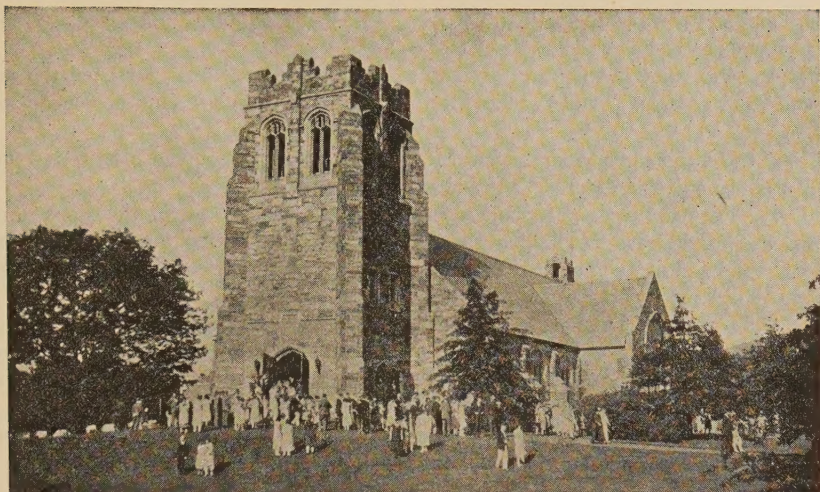
There can be no better medium for evangelistic service than a well equipped, efficiently conducted mission hospital. All the patients come under the influence of the gospel, and see the practical expression of it in the lives of those who tend them.

The hymn chosen by the Nurses' Association for its own is the one beginning

"Gracious Spirit, dwell with me:
I myself would gracious be!"

Will you not pray that this may be a real prayer in the hearts of all our nurses who sing it, and that it may be answered in their lives, and not only in their lives but in all of us who have to teach and train them, so that not only shall these young men and women go out well qualified to help in the work of physical healing, but that they may also be live wires, causing, through the power of the Holy Spirit within them, new life to arise in the hearts of those with whom they come in contact?

This is the burden of our prayer for them. Will you not make it yours, and so be "helpers together" with him and with us over here?



At the Close of a Devotional Service in Russell Sage Chapel, Northfield.

THEORY AND PRACTICE IN NORTH AFRICA.

EMILY SMITH, ALGIERS.

Between a Moslem woman's position in theory as laid down in the Koran and her position in practice as we have seen it among the people we know in North Africa there is certainly a gap.

"Daughters as well as sons are a gift of God," says theory. Practice shows us this: when a boy was born we heard the rejoicing, saw the preparations for a great feast, heard the mother honored, but when the sweet-faced little daughter came there was no rejoicing, no feasting, no honor. The young mother's mother wiped away her tears, the father would not go in to see the child, and the neighbors said sadly:

"Poor thing (the mother)! It is a girl."

Even the young Christian converts do not want a girl-child, and they learn slowly to believe that the girl is a gift of God. The little girl is not wanted. She is the slave to her brother, to whom and for whom she always gives up the best of everything. The boy early learns that he is the man: the little girl soon knows that she is only a woman.

According to the Koran a married woman has some rights, poor though they seem to Christians. That is theory. Here are a few instances of what we see in practice.

A woman can be divorced without a reason, but she can never obtain a divorce from

the man for any reason whatsoever. She is sold in marriage by her father, or, be he dead, by his next of kin. She may be, and nearly always is, sold and re-sold many times. We could give the names of many who at eighteen years of age have been married and divorced four or five times.

A second husband seldom assumes the responsibility of the first husband's children. They are taken by the father's relations, or given away to strangers.

The girls are married while still unformed children. Little F. was a beautiful child of just twelve summers when she was sold in marriage. "I want to keep her," said the mother, "but her father says it is time she was given." In three short months she was sent back to her home. Her childhood gone, dreams broken, her face hardened, hatred and hopelessness already alive in her heart, . . . just twelve years old! She was shortly sold again to another man.

In our home in Algiers there is a sweet-faced baby of four years. To see her is to love her. How came she here? Her mother, a widow, was sold again in marriage by her uncle, and the child had to go. The mother managed for her to be given to a missionary, and she was passed on to us. From time to time a poor, frightened, neglected little woman creeps to the mission station and whispers, "Just tell me she is alive, my little baby!" Many girls are taken by

Moslem families to serve the wife till they are old enough to begin to share the lot of their people, when they in turn are given to men, and the adopting family takes the money.

Not long ago a mountain woman appealed to the French court for a divorce. The court granted it. The case was a terrible one. The man carried the case to a higher court, only to have the first judgment confirmed. But none of us can get any news of that woman. No one knows what became of her. It is not hard to guess.

A year ago a woman was found dead under a tree on the hills of Kabylia. Every sign pointed to murder, but no proof could be found, so the husband was freed by the French court.

A Moslem woman has no rights and few protectors, in practice. She therefore learns to deceive the man on any and every occasion, regarding him as her natural enemy. A woman will secretly sell the wool the man brings her to weave his garment. She sells the food, and lies about it. She will betray her husband for another man, and the old women act as go-betweens. The atmosphere of nearly all Moslem homes is one of secrecy and intrigue, an atmosphere that stifles a Christian.

In the mountains of Kabylia, women are born, live and die in spiritual and intellectual darkness and an unimaginable superstition. They live in fear of evil spirits, and sacred trees are hung with votive rags torn from their garments in hope of propitiating the spirits they fear. They live in fear of death, and die in terror of the fearful unknown to which they go.

What can Christianity do for these people?

Our Moslem converts are living in happy homes, and their children are growing up Christians, free from fear and superstition. The mother's do not fear divorce and rivals.

"I have learned more of Jesus in my first year of married life than I learned in the preceding four years since I was converted," said a young native evangelist a few months ago. It was his testimony to his wife, who had been brought up in one of our homes.

"What did you do to our daughter?" asked a Moslem woman whose child had died at sixteen years of age.

"We did nothing," answered the missionary.

"Oh, yes, you did!" persisted the mother. "She died smiling. Our people do not die like that."

The girl had found Christ a few months previously.

"Don't go out there, the jinns (spirits) will get you," cried the children from the city, as the little boy ran out into the garden in the moonlight.

"I'm not afraid," called back the child. "This is the garden of Jesus. No jinns can come where Jesus is." And the moonlight caught his fair curls and made them into a halo around his face as he turned joyously to the groups on the porch. He had learned in class of the Saviour whom the missionary loved.

"Cast out the woman!" cried the angry mother-in-law to her son. "She has been married two years and has borne you no son."

But the man, who knew Christ, put his arm around the trembling and shamed girl wife.

"Do not cry!" he said. "If God never gives us a child, you will always be my wife. I am a Christian."

Do you wonder that that girl sought and found his Saviour, or that God gave them children?

That was long years ago, when the man was one of the only two Christians in his village. Today five of his seven children have confessed Christ, and his eldest daughter was followed into the waters of baptism by her husband after his having found Christ a week before he married her.

Christians are leading the way into freedom for women, and some of the more advanced young Moslems are trying to get schools opened for the girls. But progress is slow, and the only real forward movement among the Kabyles of Algeria is being made by the converted men and women.

"The laborers are few: pray ye therefore the Lord . . . that he send forth laborers!"—"Woman's Missionary Friend."

TROPHIES OF GRACE.

From Brahminism to Christ.

During no year for the last sixteen have so many been baptized. The eight churches received into their membership 437. There

were 277 men and 160 women, representing sixty different villages. Some of the candidates were more than usually interesting. We have since January of this year baptized 504 more.

Chengamma, a Brahmin widow, who was head-mistress of a government girls' school was baptized. She is about 28 years old, and superior in mentality and force of character. She had sold some lands and had applied for a year's privilege leave before she came to us.

After the church elders were satisfied with the genuineness of her change of heart, her relatives were notified of her whereabouts and of her intention of being baptized. Her grandmother and brother came, and their advent happened on the night Chengamma was relating her experience to the whole church. The brother came forward in the church, and laid down the law. The grandmother fell down, and put her forehead on her granddaughter's feet. Chengamma was the central figure in the dramatic scene. She raised her superb eyes to those angry ones of her brother's, and held them there till he turned his gaze aside. Her magnificent young womanhood had received its first victory.

There were other scenes and much pleading, but her personality had from the first asserted its supremacy. When she was baptized, a large gathering was hushed into perfect silence.

She is now completing her education by studying in the girls' school, and will graduate in April at the head of her class.—Ongole Station Report (American Baptist).

Among the Palm Trees of Bengal.

MRS. ADA LEE.

In among the palm trees of Bengal nestled a village made up of many thatched-roof houses. Among the men of the village a few knew how to read and write. The remainder were ignorant tillers of the soil, makers of ornaments, or workmen of simple employ. Our interest centers around one of the better houses, neat and clean. It consisted of four or more cottages with mud walls built around, forming a square courtyard in which the busy activities of the family take place. In the center is a round house where is stored the grain for the year. Underneath this is the miniature

shrine containing the image of the household god. At night the blowing of the conchshell may be heard as the women of the household bring their lighted hand lamp and make the evening offering of fire and incense. In the morning fresh flowers are laid before the idol. Sometimes an offering of fruit and grain is left to wither in the hot sun.

In the center of this home is a young wife, uneducated, for whoever heard of a school for girls in these parts? A woman is not supposed to need to know letters in order to cook her husband's rice and to perform the daily round of household duties. But the God of nature had bestowed upon this young girl some useful and helpful traits. She was industrious, obedient and faithful. What more could any husband and mother-in-law desire? Such she was, and beloved by at least the patriarchal heads of the family.

There came a day of great expectancy. If a son and heir, a band of musicians will announce the glad news, and there will be feasting of neighbors and friends, and general rejoicing.

Yes, a child was born, but no musicians announced the news. No feasting, no rejoicing,—it was a girl! Time rolled on, and no more little ones came. For seven long years they waited. Yes, again great expectancy! Surely there will be a son and heir! But the time came,—with sad tone another girl is announced, and there is general disappointment and mourning. The husband and father is urged to put away this wife and take another. The ancestral name must be secured at all costs.

The sad day came when this faithful woman was put aside, and a young girl took her place. As long as the mother-in-law lived the two rejected girlies and their mother were fed and cared for. But death came and claimed the one who had made life bearable. Without her there was no longer room, nor love, nor home. How long could she bear it all?

One night when darkness had settled down over the little village this mother, with her despised little girls, one a child in her arms, went on a long search for friends and a chance for herself and her children. After some time she found friends, distant relatives of the husband, who had be-

come Christians. They took the wanderers in, and brought them to the mission. Here they found shelter, opportunity, love and freedom. By patient hard study the mother learned to read, and became an earnest Bible student. She longed to know Jesus as her personal Saviour, and he revealed himself to her. She went back to this same village to tell her people of her newly found peace, and has been faithful in her yearly visits and in teaching her own family and neighbors ever since.

Years have gone by. Shoela, the older girl, is now a beautiful young woman. She has passed the government examination for matriculation in the first division. She is an earnest, prayerful girl, beloved by all. Once when we took her to visit the women and young girls in the zenanas, she read the Bible lesson and explained the teachings of Christ in such a beautiful way. Soon one of the older women said, "What beautiful language she uses!" Another one remarked, "How well she reads!" We told them she was studying in high school, and one exclaimed, "What! Going to pass the same examination that my son Preo passed last year? Who ever heard of a woman having such wisdom!" Then she called the other women and said, "Come and see this beautiful young girl who came with the missionary! She is going to pass the government examination like our Preo did. Come and see her!" The news was passed along, and the women gathered from the adjoining houses. She then told them in her sweet way how she was once a Hindu, and had she remained such she never would have been able to read. Only one per cent of the women of India can read. She would have been married like other Hindu girls at the age of nine or ten years. She never would have known about the Saviour who died for us. Then she told them of pardon for sin and the joy in her own heart, how she had dedicated her life to Christ, and so longed for the women and girls of India to know the Saviour. She is now going to college, and preparing for greater usefulness in helping to lift up the women of her own land.

The mother is a most devoted Bible reader and worker among the Hindu women, both in the zenanas of the city and

among the people in the villages, and is beloved by all.

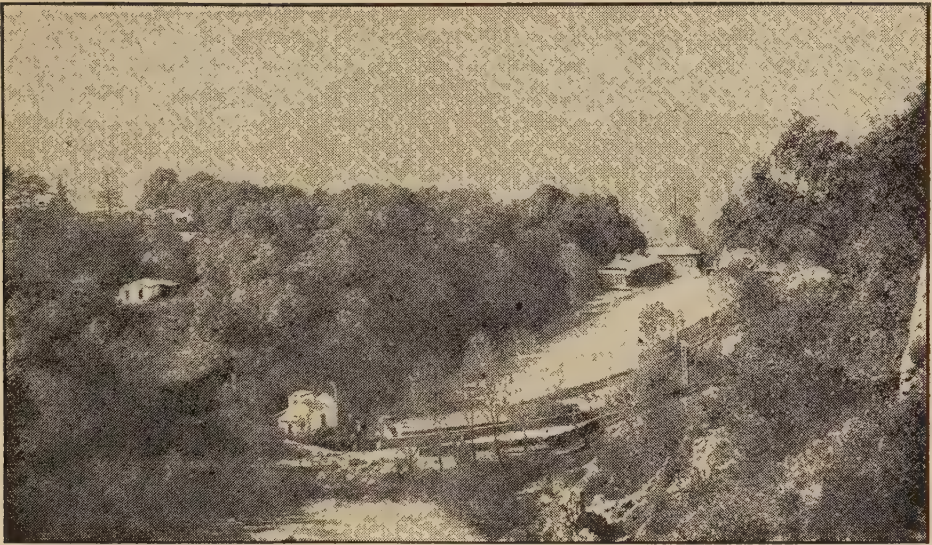
The Lee Memorial Mission of Calcutta furnishes just such women and girls the opportunity of a good education and religious training to fit them for useful service. Two hundred are now in our school making use of these advantages. Thousands before them have here taken this training, and it is a joy to see them passing out into the world to work for the betterment of others, and to answer the command, "Go ye into all the world!" It pays us all to "go" or send.

An African Chief.

Try to picture an old chief who has lived all his days among the far-off hills, where never a whisper of the love divine has ever been heard! A question of his chieftain rights, raised by lesser chiefs, obliged him to visit the nearest government post. Here bodily illness brought him in contact with Dr. Tilsley, who caused him to come to Luanza. Now leave him for a while receiving a course of treatment here, and attending all the services for the sick!

Meanwhile watch the wonder-workings of God the Holy Ghost in the heart of a poor slave woman, preparing her long years before for this visit of the old chief! In her youth she had passed from owner to owner, finally arriving here, her City of Refuge. Freed from slavery, but claimed by disease, she passed through a time of terrible depression, with horrible ulcers on her legs making her a helpless cripple. But thank God, into her little mud hut the Saviour came, turning that sad hovel into an abode resounding with his praises. Unable to attend services, every passing Christian was sure to be hailed by the sick one, with, "Tell me more about Jesus!" Not knowing how to read, hungrily she stored up stories of the life of Christ, and memorized much of the Scripture, till verily the Word of God dwelt in her richly.

Then came that unforgettable day, as she would tell you, "when God, regarding his sick handmaiden, sent the doctor to pray with me for blessing on his treatment. And I? Yea, indeed, I knew I should be healed!" And she was. Quickly and completely. Relatives who had long forsaken her now appeared and urged a tempting



Happy Valley, Mussoorie, India.

marriage, but no, she would have none of it.

"Begone, both ye and your bribes!" she exclaimed. "Hath God thus healed his slave for nought? These now sound legs shall know no service but his."

Rolling up her grass sleeping mat and tying on to it her little cooking pot, away she sped on a long gospel tour. Not a soul passed her in the narrow trail but was told of Christ's dying love. For said she, "Doth not my Master say, Today is the day of salvation? Who dares then to await tomorrow?"

At last back she came, aglow with gospel triumphs over sin and Satan.

See now how she has come into her own! 'Tis the special work of caring for the souls of the sick, who crowd into Luanza in such numbers. A cough-coughing outside my door (native way of tap-tapping,) means it is our "chaplain" come in the dark, after conducting evening prayers with the patients, to tell of one or more who have turned to the Lord. "Would it not be shame-begetting should I sleep ere sharing this joy with you?" is her apology for this thrice blessed disturbance.

This brings me back to the old chief Muhanga. In him she found a long lost uncle. Never doubting but that God had sent him here to learn of his ways, she set

her whole soul to win him for Christ's kingdom.

Last night, later than usual, and the cough-coughing more vigorous, I called her in, to see her eyes shining with tears of joy, exclaiming the while:

"O joy inexpressible! Muhanga is saved. Ere I could finish prayers he arose, and stretching his hands up to God exultantly said, 'I believe! I believe! I render thanks.'"

And now he leaves us, thrilled to be taking back to his people something of which they know nothing. Back to his tribe, where for centuries and centuries they have known only their fetishes and witchcrafts. Back with the "wonder tidings," the gift of God's love. Rejoice with a great joy: but stop a moment and send up a prayer! Think of this old chief setting out thus bravely to face his heathen customs! Picture him plodding along the winding trail, with his retainer behind him, who has also believed while in Luanza. Can't you hear his puzzled questions how best to retain the goodwill of his people whilst firmly renouncing all tribal evils: his whole soul going out in agonized perplexity how to avoid aught that would close the ears of his tribe whilst faithfully proclaiming the "words of God" so startlingly new to all?

Join your prayers with his for several teacher-evangelists to be raised up of God for the crying needs of his untouched lands! Pray earnestly also that quickly we may be enabled to build little Bible schools in several strategic positions in which to teach his people to read, and rear the children on God's Word alone! Ever remember the Bible does it all! "I have given them thy Word," said our Master. Think how it behooves us to pass it on!

Oh that we may ever be found faithful to our trust, each doing our utmost to make his saving name known!

Yours in the victorious cause of him we love,

Graue Crawford.

CURRENT THOUGHT.

A master of metaphor has made the **complaining wax** speak thus:

"Unaccountable, this!" said the wax, as from the flame it dropped melting upon the paper beneath.

"Do not grieve," said the paper, "I am sure it is all right!"

"I was never in such agony!" exclaimed the wax, still dropping.

"It is not without a good design, and will end well," replied the paper.

The wax was unable to reply at once, and when it again looked up it bore a beautiful impression, the counterpart of the seal which had been applied to it.

"Ah, I understand now!" said the wax, no longer in suffering. "I was softened in order to receive this lovely durable impress."

The story of how Egypt was raised from the mire of debt and degradation, its population rapidly going blind, to its present prosperity and respectability is well known. The Egyptians will receive cordial assistance in any effort they make to maintain the rectitude in government which secured British success and which brought some contentment to 14 million people.

Egypt and Mesopotamia are of fascinating interest because excavations reveal a

civilization, an artistic excellence, a wealth of gold and precious things, engraving and writing, hitherto unsuspected, and now found to have been fairly widespread in those countries between 3000 and 4000 years before Christ, thus more than confirming the fourth chapter of Genesis, which represents cattle domesticated, land cultivated, music appreciated, and brass and iron subjected to skilled workmanship.

One point deserves attention. By a chain of remarkable events, extending over a long series of years, **Egypt, Mesopotamia and Palestine**, all three sunk from former splendor into hopeless squalor, have come under British protection and have been resuscitated to the astonishment of all beholders. No less marvelous is the fact that in the case of all three annexation has been rendered impossible.—Sir Andrew Wingate.

A study has recently been completed of the **receipts of social agencies and of churches and synagogues** in one of our large cities. The figures show that in the year 1900 the religious group was receiving 25 per cent more than the social. In the following year the receipts were about equal, but since that time the social agencies have been receiving a continually larger proportion of the total income until in 1925 their share was more than two and a half times as large as that of the religious group. This record is, perhaps, fairly typical.

What are the causes that produce this result? In the first place there has been a splendid growth in the spirit of social responsibility, and in the generosity of our citizens. This increased giving has, however, been directed more through channels outside of the church than within. For this the church is largely responsible. It has failed to hold its place as the leading agency for social welfare, and it has failed to enlist in the support of its own work a proportionate measure of the generosity of the people. Either its program of work has been weak, non-progressive and lacking in appeal, or its efforts to interest church people have been less successful than those of other agencies.—"Spirit of Missions."

If any one is able to contemplate **the universe** in all its magnificence and interlocked beauty and variety, and come to the

conclusion that nothing higher than mankind exists in it, I cannot envy him his common sense. The universe is shoutingly full of design, plan, intention, purpose, reason, and what has been called Logos. Not only the heavens, but the earth; not only the flowers, mountains, sunsets, but every pebble, every grain of dust, the beautiful structure of every atom, proclaim the glory of the being who planned and understands it all.—Sir Oliver Lodge.

It will be of great value to the delegation of the American Episcopal church at Lausanne that our General Convention has taken the first step toward dropping the Thirty-nine Articles from the Prayer Book, thus concentrating upon **the creeds and the sacraments** as the body of truth which the church witnesses before the world.

The Thirty-nine Articles deal partly with the fundamentals of the faith, in which they but state in other language what is formally and succinctly set forth in the creeds, and partly with issues that were under violent discussion four centuries ago, concerning which it seemed desirable to make some formal statement, generally in the way of presenting a perspective in points at issue rather than an exact decision. But the difficulty is that other lengthy pronouncements, still more in detail, were made, one after another, by the various churches that took their rise from the Reformation. Innumerable questions of detail are formally determined in these instruments, so that question after question is withdrawn from the field of legitimate discussion and is treated as not only closed, but as decided with an authority back of the decision that is treated as on a par with the authority which set forth the Catholic creeds. At the same time the emphasis on the latter has grown less and less, until we have reached the stage of great Christian communions standing primarily for secondary things rather than for the fundamental things to which the church is bound to witness. To call back the Christian world from placing secondary things first is, undoubtedly, the duty of all of us; and it affords a tremendous impetus to that end when our American church delegation can show that we are setting the example by

Labor Day.

O Lord our God, who through thy Son Jesus Christ hast consecrated labor to the welfare of mankind, prosper, we pray thee, the industries of this land: bless all who are engaged therein: shield them in dangers and temptations: and grant that, receiving the due fruits of their labors, we all may praise thee by living according to thy will: through the same Jesus Christ our Lord. Amen.

dropping our own historic Articles of Religion from the Prayer Book, and so with good grace can ask other bodies similarly to drop from their formularies all like series of declarations. We are not repudiating our own Articles, nor asking others to repudiate theirs, but rather are setting the example of shifting emphasis from the things that divide the Christian world to the great instruments by which the historic church has always witnessed to the truth of the incarnation and of the way of life for us men.—“Living Church.”

P. T. Barnum was a temperance advocate. Once when he was giving an address a man in the gallery howled:

“How does alcohol affect us, externally or internally?”

“Eternally,” flashed back Barnum.

Dear Mr. Moody,

The **Record of Christian Work** has been coming to the Ain Karmi station under the Christian and Missionary Alliance, and has been read with interest and blessing. The men's department of the Bible Training School is located here, near the traditional site of the birthplace of John the Baptist. The young men in the school visit the surrounding Moslem villages, and distribute tracts and Scripture portions, and preach the gospel. Any who are interested in Christianity may enter the home for inquirers in Jerusalem, and receive daily instruction. Our hearts are gladdened by the few who are baptized and publicly acknowledge Christ as their Saviour, even though it brings bitter persecution from their own people.

The ultimate aim of all our work is to develop the Hauran and Trans-Jordanian districts, and enter Arabia, and establish stations as rapidly as the country opens up. We hope in the present year to advance along several lines.

(Signed) Anna Gummoe.

WHAT JESUS CHRIST EXPECTS OF ME.*

Rev. James Gordon Gilkey.

"Jesus calls us o'er the tumult
Of this life's wild, restless sea."

Just what does that mean? What is it that Jesus calls us to do?

Fifteen years ago I was studying in the University of Berlin. That winter they had an unusual congress in Berlin, made up of all the atheists, agnostics and anti-church groups that could be recruited. The program lasted for several days, and consisted of vigorous attacks on the Christian movement, launched by some of the most eminent scholars in Germany at that time.

At the final session of the conference a dramatic thing happened. The speaker was a professor of mathematics from the University of Leipzig, one of the most eminent atheists in Germany. He spoke for more than two hours, leveling a vigorous attack against Christianity, against the church, and against Jesus Christ. Finally he neared the end of his speech. Then way up in the second balcony an old peasant woman suddenly rose in her place, leaned far forward, and shook a bony forefinger at the speaker. In a loud, shrill voice she shouted through that crowded theater:

"You can argue all night, but this world cannot get on without Jesus Christ!"

Some of us are convinced that she spoke the truth. We are convinced that the world needs Jesus, and needs him so desperately that the problems of the world will never be solved until Christ and his way of living are made dominant in the lives of men.

Why is it that we believe Jesus and his way of life are so essential to mankind? Jesus Christ gave the world, among other things, two great gifts.

The first was this: Jesus gave the world a new conception of God. At a time when child-exposure was common, when old people were treated with unconcern, when slavery dominated the economic life of the world, Jesus said:

"It is not the will of your Father who is

in heaven that one of these little ones should perish."

Jesus insisted that God loves every one of us,—black or white, rich or poor, wise or ignorant. Whoever we are, wherever we are, God loves us all.

Then Jesus went on to say that God not only loves us, but that God's help is immediately available to everyone. "Everyone that asketh receiveth. Everyone that seeketh findeth. To everyone that knocketh it shall be opened."

I presume some of you are interested in comparative religion, as many students are. Do not let anyone tell you that there is nothing original, new, or distinctive about Christianity! Do not let anyone tell you that other religions have everything that ours has! That is not so. There is not a religion on the face of the earth, apart from Christianity, that has those ideas about God: God loves everybody, God's help is available to everybody.

The other thing that Jesus gave the world is a new way to live.

For a great many years scholars have been figuring out the details of Jesus' way of living. Perhaps we can sum it up in two simple statements.

Jesus' way of living is, first of all, the way of self-mastery. He faces one evil instinct after another in human life, and says, "These evil powers must be brought under control." There are people who have the instinct of fear: Jesus says, "Fear not!" There are people who have the instinct of vindictiveness: Jesus says, "If a man smite thee on one cheek, turn to him the other!" There are people who have the fundamental impulse not to forgive or to forget: Jesus says, "Forgive seventy times seven!" There are people whose problem is created by other instincts inherited from the animals: to them Jesus says, "Blessed are the pure in heart; they are the ones who see God."

Jesus' way of living is, first of all, the way of self-mastery. After that, it is the way of service of other people. "He that would be greatest among you, let him be the servant of all!"

* Northfield Young Women's Conference, 1927.
Mr. Gilkey is pastor of South Congregational Church, Springfield, Mass.

Here again there is something unique in Christianity. You can look all the way through Buddhism, Confucianism, Moham-medanism, and every other religion, and you will never find any such appeal for people to lay down their lives in the service of others.

There, then, are two of Jesus' great contributions to human life: a new thought of God, and a new way to live.

What is the Christian movement? It is an attempt on the part of successive generations to organize the life of the world around those two ideas, Jesus' thought of God and his new way to live.

Some people are carrying on that enterprise in a dramatic fashion. A few of you may know the life story of Albert Schweitzer. He was a young man of prominence in Germany, about to begin a career as professor and musician. He suddenly gave up everything at home and went off to the heart of Africa, and started a medical mission. He has been hard at work there ever since.

Listen to this paragraph from one of his letters:

"In the dim light I watch for the sick man's awakening. Presently he stirs, then he cries out, 'No more pain! No more pain!' His hand reaches out for mine, and will not let go. Then I explain to him that it is the Lord Jesus who told me to come to Africa, and that the white people in Europe are giving the money to keep me there and help me cure sick Negroes. The sun streams down through the coffee bushes into the dark shed, and we sit there side by side, the white doctor and the black patient. And out of our own hard experience comes an understanding of the words, 'One is your master, even Christ, and all ye are brethren.'"

He is a man who is trying to build into the world Jesus' spirit of sacrifice for others. He is one of the outposts of the Christian army.

While some people are working in that more or less spectacular fashion abroad, there are thousands of people at work here at home in less conspicuous and dramatic ways.

Whenever a minister speaks about the people who, at home, are working to bring

in the Christian kingdom, many interesting pictures flash before his mind. I am thinking now of a woman in my own church in Springfield, a woman of wealth who might spend her time in luxurious ideas and ease. But for the last five years she has gone, every schoolday, to our Community House, to prepare a hot lunch for some of the neediest school children in Springfield.

One day a little Irish girl, a Roman Catholic, came in for her lunch. She took a bottle of milk, two sandwiches, and a big plate of baked beans. She ate everything, then came back and said in a sober voice:

"Do you suppose I could have another bottle of milk?"

"Why, yes," this lady said, "of course!"

So bottle No. 2 disappeared. Then she came back again and said:

"Do you suppose I could have another bottle of milk?"

The lady in charge answered, "Of course," and the little girl went away with that bottle. And then, as this girl came back with the three empty milk bottles, she hesitated, and finally said:

"Do you suppose you would let me take a bottle of milk to school this afternoon? I'll bring the bottle back tomorrow, sure enough." Then she added, "Gee, this is the goodest milk I ever had!"

That is not starving Armenia. That is Springfield. It pictures numberless boys and girls in the slums and the tenements. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As your generation goes out into American life today, what is your task as Christians? It is not to split the church of Christ over speculative theological issues. It is not to defend some outworn theological idea. Your task as young Christians of today is to organize the life of America around those two fundamental ideas of Jesus. It is to make his way of living dominant in America today.

THE PROBLEM OF SIN.

As you try to do that, what concrete situations will you meet?

Here is the first: you will meet the old problem of sin.

Long ago Plato confessed that he was

trying to drive two horses, one white and tractable, the other black and vicious. Long ago Jesus reminded men that within every human heart were two contending powers: one he called "God," and the other "Mammon." Long ago Paul confessed that his heart was the battlefield between two contending forces; one he called "Spirit," the other "Flesh." And only the other day Stevenson described the two selves inside every human heart: one "Dr. Jekyll," the other "Mr. Hyde." Those of you who come from schools and colleges here in the East do not need to have me describe the moral problems on many campuses today. What do we find? Young people who have not yet learned that they must master themselves; young people whose notions of self-indulgence make them a problem for everybody who is trying to stand for honor, for purity, for decency, for self-control. That is the first situation you will meet.

The second situation that you will meet is this: an appalling contrast between American wealth on the one hand and American poverty on the other.

This winter I was talking with a man from one of the suburbs of Philadelphia. His daughter has just graduated from one of the schools in that section. This girl had her coming-out party this spring. I said to her father:

"I suppose the coming-out party makes a financial problem for your family."

He replied: "I am afraid it does."

I said: "How much is spent on a coming-out party in your vicinity?"

"Well," he answered, "you can begin at five thousand dollars, and then you can spend more."

I asked, "How much can one spend?"

"Well," he said, "the last party my daughter attended cost her father forty thousand dollars."

That is one end of the economic scale of American life. Seventy-five hundred American families today have an income of over one hundred thousand dollars per year.

Some of us who work day after day with poor people, and see what poverty does, think that the time has come to point out to the well-to-do girls of America that

America is hardly Christian when some people have so much wealth to waste, while at the same time other people in the same community are in bitter need.

Two years ago this Thanksgiving we distributed some Thanksgiving baskets from our Community House. I asked one of the men in charge:

"Did you find any cases of real poverty?"

"Two blocks from the Community House we found a colored family," he said. "The father had disappeared, leaving his wife with seven children. They were living in two rooms, with no bed, no furniture, almost no bedding."

"Well," I said, "where did the seven children sleep?"

He answered: "The mother, having no bedding for beds, had gone to a nearby store and begged seven pasteboard cartons, and in each one of these seven cartons we found a shivering child."

The second problem you must solve is this problem of extreme wealth at one end of the economic scale and extreme poverty at the other.

A third problem you will meet is this: the problem of war and peace.

Most of you belong to a generation to which war is only a faint memory, or something to read about. If we could find a way to make it real to you, as it is to some of us!

Suppose we could gather together from all the battlefields of Europe the young men who died during the great struggle! Suppose we could have, tomorrow morning, that parade of ghosts march past the door of this Auditorium! Suppose they began at sunrise, marching twenty at a time, dawn to sunset all day long, without a break in the line! Do you know how long it would take the dead men of the last war to march by?

Saturday, Sunday, Monday, Tuesday, Wednesday,—ten days for the British dead to pass in review.

Then the dead of France, twenty at a time, dawn to sunset, not a break in the line,—eleven days for the French dead to pass!

Then the dead of Russia, once great strapping fellows from the plains of Siberia and Eastern Europe, now ghosts, marching

twenty at a time, dawn to sunset, not a break in the line,—thirty-five days for the Russian dead to pass!

And then the dead of Germany, twenty at a time, dawn to sunset, not a break in the line,—forty-two days for the German dead to pass!

If the parade of ghosts began tomorrow it would take more than three months for those young men to pass that door. These trees, glorious with the green of June, would be painted with the crimson and the gold of September as the last ghost went by.

THREE CONCRETE TASKS.

That brings me to the final point I want to make. If this is what Christianity aims to do, if these are the things that your generation must undertake, what are the concrete tasks that devolve on you as individual young women?

I would like to suggest briefly three things.

First, Jesus calls you to take a stand for the fine, the decent, the beautiful things in life.

Your generation is hesitating between a life of self-indulgence, masquerading as self-expression, and a life of fine self-control.

"To every man there openeth

A high way and a low:

The high soul climbs the high way,

The low soul gropes the low,

And in between, on the misty flats,

The rest drift to and fro.

And every man decideth

Which way his soul shall go."

If you have taken the name of Christ you cannot choose the low way; you must choose the high. What patience could Christ have with you on the low road after all he said about a pure life?

The next thing Jesus calls you to do is this: he calls for you to make an unselfish use of your life.

I don't mean that you have to go into missionary work. I don't mean you have to go into strictly religious work. I mean that when you face life you must say to yourself, "Where does God want me to be? What use does God want me to make of my money? What use does God expect me to make of my time, my life, my opportuni-

ties?" "Not my will, but thine be done!"

Let me contrast two women I know now! One is a girl in Springfield. The other day one of the women of our church went to her and asked her if she would be interested to help us in some practical effort to make Springfield Christian. This girl with wealth and every opportunity said coolly: "What has the church for me?"

The other person is an old woman who has been wholly deaf for fifty-four years. The only work she can get is washing dishes, sweeping floors, or cleaning house. She earns a few dollars a week. Last Christmas she wrote me a letter on a dirty scrap of paper, but with the letter was a wrinkled dollar bill. The letter said:

"Won't you take this dollar and use it at Christmas for someone else who really needs it?"

Two ways of living. "What has the church for me?"—that is one way. The other is, "If any man would be the greatest among you, let him be the servant of all!"

Finally, Jesus calls you to support the organizations that are working to bring his kingdom in the world.

Just now some people in our schools and colleges are trying to tell us that the church is a failure, that the missionary enterprise is played out, that Christian organizations are out of date. How foolish that is! In a world like ours you cannot accomplish anything without organization. What does that mean? It means your local church. It means your missionary society. It means your Sunday school. It is through these organizations that the call of Christ comes to you today.

How much are you worth to your local church? To the organizations in your community that are struggling to bring the kingdom of Christ? I think again and again of something John Wesley wrote in his diary years ago:

"I went to church this morning, and I heard a very poor sermon. But I went again this afternoon. Praise God, if the minister does not know his duty I know mine!"

If we bring before the young people of this generation this call of Christ to go out and build a Christian world, will the young people of today respond? Read

church history for your answer! All the way through the centuries you will find that Man on the Cross issuing his challenge to young people and young people responding. Augustine, Paul, Luther, one by one these men heard the call of Jesus Christ. You speak of them as old people. They were not old when the call of Christ came to them. They were still in their youth, as you are in yours. Some of you know the beautiful poem that Joyce Kilmer wrote about the call of Christ. He called it "The Prayer of a Soldier in France."

"My shoulders ache beneath my pack:
Lie easier, cross, upon his back!

"I march with feet that burn and smart:
Tread, holy feet, upon my heart!

"Men shout at me, I may not speak:
They scourged thy back and smote thy cheek!

"My rifle hand is stiff and numb:
From thy pierced palm red rivers come!

"Lord, thou didst suffer more for me
Than all the hosts of land and sea:
So let me render back again
This millionth of thy gift! Amen."

"I, if I be lifted up, will draw all men
unto me!"

THE CAPACITY FOR RELIGION.*

Rev. Paul E. Scherer, D. D.

My subject tonight is the capacity for religion. I want to begin by reminding you of a significant truth. No blessing ever enters into the life of man or nation until that man or that nation is capable of receiving it. Sometimes we ask when peace shall come, and come to stay. The answer is manifest,—when men are capable of peace. No treaty at Locarno or Lausanne or Geneva will ever bring it until the hearts of men everywhere are prepared, and fully prepared, to receive it. Things in this life of ours have a habit of going on as they are until we are fit for a change.

That is a truth which we have to keep constantly before us. So frequently we are inclined to hurl blame where it does not belong when we see what poor progress we are making.

We have an idea that the failure to enforce some of our laws lies at the government's door. Well, not altogether. It lies at the door of a public that is not yet capable of living a better life. There are men and women who assail the church and assail Christianity itself because it has not brought about better conditions in industry and in politics and among the poor. It is not because Christianity does not carry with it a ministry of blessing itself, but because the human race is not yet capable of appropriating it.

The truth of Jesus Christ, like any other truth, calls for a certain capacity, if you please, before it can enter anywhere and find root and grow and be firmly established. When it first came it did not burst suddenly into human experience. It was necessary that life should develop certain other special and well marked qualifications before the advent of a Saviour could be at all meaningful. The world had to reach a certain definite spiritual stage before any such event could be of significance. You do not teach people differential calculus until after you have taught them some algebra and trigonometry. You do not deliver them out of black darkness into the dazzling light of day.

God began with Abraham. With experience for the textbook and faith for the lesson he took that tribe and made a nation out of it in Egypt. He brought them home and taught them patience. He taught the leading prophets to show them what righteousness meant. In time he spread one language over the face of the earth, and gathered all nations together under one government. At length came the message, "Fear not, for behold, I bring you good tidings of great joy; unto you is born this day in the city of David a Saviour!"

That was a long process. It is not without its bearing in these days of ours. We expect too much of the gospel when we expect it to run like wildfire all through

* Northfield Young Women's Conference, 1927.
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life. It is so simple, so absolutely clear, so utterly appealing and demonstrable that we are at a loss to understand why it does not speak plainly and greet everybody where it comes. But certainly it does not do that. "I, if I be lifted up, will draw all men unto me." Yes, but there are whole realms in this modern life of ours that have not yet been drawn to Christ.

You can put your finger on many an individual life that has had this gospel of a loving, saving Christ poured on it for years, and it seems to have worn some kind of a mackintosh or overshoes, for it has not even got its feet damp. Some of them still come to church once in a while, almost as though they were daring you to make Christians of them. They are the respectable dead, whom every pastor has to try to raise in thirty minutes on Sunday.

Then I think of the more pathetic lives: the lives that are just drifting away into ruin; the lives that have been brought again and again under the influence of the gospel and have somehow never seemed to find out where the secret of its power lies. Life has been a sad thing for them. It has gone dead with them. Nothing has ever entered into their lives to redeem them.

Then there are those of the proud lives, lives that have left Christianity to the simple-minded. We are in touch with them, all of us. I talked to one of them not long ago. Do you know what he said to me? He said, "There are so many philosophical difficulties about religion that it reminds me of the old question, Which came first, the hen or the egg?" I asked him if his self-consciousness on that point created in him an aversion to omelets, or kept him from eating chicken. Proud lives!

All of these are lives that have not been touched, have not been drawn into the presence of Christ. I say again it is not because there is anything the matter with Christianity or the gospel. There isn't anything the matter, my dear friends, with that water that runs down there under the bridge. It has been running there for centuries, a cleansing stream, and still I dare say there are people along its banks that have dirty faces!

It is all a question of capacity.

There came a leper to Jesus once, kneel-

ing down and beseeching him, and Jesus put forth his hand and touched him. Have you ever thought how much or how little there can be in a touch? That touch transformed sickness into health. It turned death into life. It made out of an outcast a herald of Christ's gospel. But why? Jesus had touched Judas, too.

You have heard of Michael Faraday, the great scientist who was the son of a smith, unlettered, engaged at the trade of a book-binder when Sir Humphry Davy put out his hand and touched him and took him into the laboratory. What a touch! Out of it came a score of inventions and appliances that have given man power over the earth. But why? Sir Humphry touched other men and they did not get any further along than wondering what all his messy test tubes were about.

One day the deacons in a little Scottish church made up their minds to ask their pastor to resign because during the course of twelve months only one had been added to the membership. But that one was Robert Moffatt. He did such a work in Africa that the British king rose and stood in his presence, and so did Parliament, to do him honor. What a touch!

WHY THE OIL STAYED.

But why? Turn back to that story which I read to you in 2 Kings 4! It is the story of a woman who had lost her husband. Her husband had been a kind of theology student. He had not become a professor yet. In the best pastorly tradition, however, he had few of this world's goods. Besides, he left a number of bad debts. Also in the best tradition he left a number of children to be supported on them. The creditors came to make her sons bondmen, when she bethought herself of the prophet. Elisha did not appoint a committee or take up a collection. He was bent on helping her to help herself, and so he asked her what she had to begin business with. She said:

"A pot of oil."

"Go home," he said, "and borrow all the vessels you can from the neighbors! Go in and shut the door, and pour out of your pot of oil into the vessels!"

She did so without asking any questions. She was a marvelous woman! I commend her to you.

And the story runs that as she poured her store of oil increased until at last she said to her son:

"Bring me yet another vessel!"

He said: "There is no other vessel."

And then—this is the remarkable and significant fact,—the oil stayed. When the containers gave out the fountain dried up.

That is the principle that I want to lay before you. It is easily stated. It is easily understood once you have stated it. Perhaps the simplest version of it is that you and I, in all of the realms of life, get just about as much as we can carry.

You see how immediately applicable that is in the realm of knowledge. You merely have to talk to two students, both graduates of the same college. One of them will tell you that education has done more for him than ever he thought possible. The other one will tell you that he did not find much in it. They have gone into college in the same class, they have had the same individual guidance, the same advantages, and they have come out with different results. You know why that is? They have had different containers. And most students determine for themselves largely their own capacity and viewpoint. They were dipped in the sea of knowledge, hour after hour, the same sea, but to save your life you could not make the half-pint student hold any more than a half-pint, because he thought he could not hold more than a half-pint. He thought there was no more than a half-pint in the sea.

The same thing is true in the realm of art. I remember coming across some cartoons in one of the issues of "Life" that purported to portray the average American appreciation of the beautiful. A father and his son and daughter were just coming out of the Louvre. They were standing on the steps, and the father was lighting a cigar.

"Well," said he, "that's that!"

The girl said, "Wasn't it cute!" One of those girls who had been finished in a finishing school.

And the boy said: "I want an ice-cream soda!"

People can be brought into contact with untold wealth and not be any the richer for it. This I want to say to you with all emphasis, that it is never a question of how much

there is in science or literature or philosophy or music or art or religion. The great question is, How much of it can you hold?

So there is undoubtedly such a thing as capacity for religion. We should expect it. It is the most natural thing in the world to find somebody who believes that the contact of his life with Jesus Christ is the richest happening of all, and somebody else who does not think there is anything in it. They have different carrying powers, that is all.

I had a boy come home from one of the universities who asked me: "Just why is it that some of my most brilliant professors care so little for Christianity?" Those men have somehow lost their capacity for religion, their capacity for finding mercy at the foot of Christ's cross.

SOME MISUNDERSTANDINGS.

Suppose we define capacity for religion! What do we mean by it? Let us start by clearing away some misunderstandings!

It does not have anything to do with any kind of physical or spiritual disability. They aren't the things which qualify you for receiving something from Jesus. Sometimes I think we have laid too much emphasis upon the ministry which this Galilean has for the dissolute and the outcast and the afflicted. That he is such a minister is a thing devoutly to be thankful for, but we must not forget that that cannot safely be treated as his prime function. The gospel of Jesus Christ is also the gospel for the rich and the strong and the robust and the successful. It is the gospel for the people who have done wrong in this world as well as for those who have suffered for it. It is the gospel for the healthy, and not simply an ambulance to bring wounded lives and malingers in. You don't have to be pale or weak or oppressed to be a candidate for all there is of blessing in Christ. You do not have to be gullible, either. Let us say that emphatically!

You may have heard men and women who have that kind of artificial intellectual furnishing which sometimes passes for culture, you may have heard them affirm that the gospel of Jesus Christ is not for them. It is for the masses, it is good discipline for the common people, but as for themselves, "you have to have somebody who is

more easily led than I am, to be what you call religious. You have to have somebody who does not think for himself."

Somebody told a story the other day about a man who bit into a hot potato. He took it out of his mouth, impolite as that might be, and his only comment was that some people would have swallowed it. God forbid that the way into religion should be by ignorance!

Some Christian people, even some intelligent Christian people, seem to have the idea that the Christian religion denies every natural faculty that we have. Let me warn you against that! For your own soul's sake, have your religion clean through, and do not comfort yourself with the thought that any kind of intellectual activity is apt to be dangerous! I have no sneaking fear that Christianity cannot stand the light. It can stand the full blaze of all the light of human understanding clear through and through. Turn on it all you have! Only be honest with the results!

Dealing with Christ is not primarily a matter where the intellect sits as the only arbiter. Jesus Christ is, too, a moral issue. You do not have to be a mystic in order to be a candidate for Christianity, the kind of person who spends long hours ceremoniously in prayer. Perhaps you can do that: perhaps you cannot. Nor the kind of person who spends whole days longing for some kind of ecstasy.

I remember once taking such a man out for an evening. I wanted to do him some good if I could, so I took him to a circus. We sat in the front row nearly, and he began to talk about the philosophy of Schopenhauer. Then I realized more than I had realized before that he was apt to be hopeless. But I tried manfully to change the subject. There was no comfort in it. He simply changed over to the philosophy of Swedenborg.

It was not his soul that was keyed up. It was his body that was run down. You do not have to be led by mystic impulses or swayed by mysterious forces to get what there is from Christ. You can be robust and healthy and successful, and still be a candidate for all there is in Christ.

NEEDFUL QUALITIES.

You can get the needful qualities of

which I am going to speak in one way, and from only one source. You can get them from Jesus Christ; and you can get them only by walking with him and dwelling with him.

Whether we will or will not, we are centers for the spread of something. This life of ours is such a complex, subtle thing that nothing that is really you can be kept to yourself. When it is a physical disease we are dealing with we can make an attempt to quarantine it. But nothing that is physical is really you. You cannot quarantine the quality of a man's soul.

That process of contagion has been going on on these grounds of Northfield fifty years. There have been men and women at Northfield of whom we say, "They were." But they "are." Their faith still lives, not as a memory, but as a vital, moving fact, because by the contagion of their lives upon the lives around them they created in men and in women a deeper, fuller capacity for understanding Christ and receiving what he has to give.

That is why you and I are important, not so much because we are what we are, but because we are breeding that thing in other people. It matters what we are to everybody with whom we come in contact. I know of a man who spent his whole life in sacrificial devotion because for less than ten minutes he watered his horse at the same trough with the horse of Brainard Taylor. That is how much Taylor mattered.

While we are thinking of the influence of our lives around us, let us not forget to think of good done to one another: that is in the spiritual order comparing Jesus' contagion with disease. What a blessing it is!

Not so in the physical realm. One rotting apple can turn a whole barrel of good apples bad, and one simple case of smallpox can destroy the life of a whole community. But you cannot reverse the process. One good apple will not make a barrel of bad apples good, nor will one healthy life make the rest well. But think of another contrast, when men's souls are concerned! One healthy life, if it has enough capacity for receiving Christ, can put a whole company back on its feet. It can redeem a family. It can make a dead church alive. I have seen it work. And so I say we have to

catch these qualities from him, and once we have got them spread them abroad.

What are they? What are the qualities that constitute a capacity for religion?

First of all, the kind of mind that is not hypnotized by things so that you cannot see beyond them. You have to be the kind of person that can look up in the face of Jesus Christ and feel something in your heart and soul for him,—sympathy.

I do not mean pity. Nobody wants pity who has a will. We do not want pity even from God. But sympathy, understanding, truly human eyes that can look into my eyes and know what my lips would utter before they make a sound. Jesus asks us to be the kind of person to look up to him and say: "Jesus, I understand! We called to you so that you could not resist the call. I know what you lived for, and died for. It was the greatest of all religions. And to it I dedicate my life, to the unseen behind the seen, to the meaning behind life's uncertainty, to the spirit of God." You have to be that kind of person.

Right here we are touching upon the most fruitful of all causes of modern disbelief. There is no such capacity for worship as there should be because the room that belongs to it in the lives of men is half-filled by the baggage of an increasingly material civilization. A distinguished German philosopher paid us not long ago a brief visit, and then he said, "I am glad to see America progress more and more to supply the things which are above mechanics, which are above the things they can lay their hands on. More and more they are finding satisfaction in the tools they are working with. More and more they are finding full expression for all they are and mean in the bare external progress of life."

Is that why thousands of us find so little in religion, because its place has been filled with stuff, and there is not space left for enough of Christianity to make it worthwhile? This much I will say, and am certain of, that the name of the twentieth century Christ is not twentieth century science, it is twentieth century materialism. The faith of Jesus Christ and our popular creed of bricks and mortar, bayonets and gold, cannot live together. One of them must

go. Every time the minds of men have become fastened on the externals of life belief has dried up, and all its blessedness with it. That thing happened in the Scripture I read, and there was no more traffic in oil because there were no more containers for it. And that thing happened thirteen years ago when society began to cut its own throat. Religion was down on its uppers because things had left no place for God.

HUMILITY.

Then I should say there has to be about you a certain readiness to get yourself out of the way if you want anything to happen, because Christ has laid his hand on your life. You have to walk with reverence and humility toward all the mysteries of life. You cannot strut into the knowledge of God, or into the blessing of the Lord. A Pharisee tried to strut into it one time. He walked up and congratulated God that he was not like other men; and then, as some one said, Jesus looked upon those who were in heaven and saw what poor progress he had made. No such levity and cocksureness will ever establish yourself with others.

You remember those lines:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

"It matters not how strait the gate,
How charged with punishments the
scroll:

I am the master of my fate,
I am the captain of my soul."

Perfect, aren't they? Then you shut the book, and you find that the man who wrote those lines killed himself!

There is a kind of levity and confident exalted power which cannot force itself into the presence of God. Many an unbeliever has lost his capacity for religion because he has got too full of himself. "The secret of the Lord is with them that fear him." That only means that God will not make confidants of irreverent souls. Nature will not do it, you will not do it, God cannot do it. Humility is the only possible mood for discovery.

Perhaps some of you have read that story by Kipling in which a gorilla is taken

on board ship to be carried away as an exhibit. All night long in his cage he made the darkness horrible with his shrieks and his gibbering, until at last an old German merchant who was lying out in the moonlight began to hiss, and then he chuckled to the man next to him and said, "Our friend over there has too much ego in his cosmos." But the snake, he cured him, for again that long sibilant hiss, and the tumult in the cage died down.

That is the trouble at the bottom with a good deal of our noise and rampant unbelief. There is too much ego in our cosmos. There is no particular danger in doubting unless you take pride in it and parade your doubt. The danger lies in man's beginning to stand in his own light. You cannot be full of yourself and have any room left for Christ.

EARNESTNESS OF SEARCH.

Another thing that determines your capacity for religion is the earnestness of your search.

I remember being called to officiate at the funeral of a young woman who had died in the first full flush of her womanhood. A friend of hers after the service was over came to me and said:

"If you believe what you read," as she pointed to the book in my hand, "I wish I had your faith."

She said it so wistfully that it startled me: one of the most pathetic things I ever had happen, for the tragedy of it was apparent. She never could have my faith! What little faith I have I worked for, and it belongs to me. But she could have her own faith, and I told her that. You cannot have my faith, but you can have your own. Only you have to work for it. As you worked for your knowledge of mathematics, as you worked for your knowledge of literature, so you work for your knowledge of God.

I wish I could drive that home. Faith is not a thing that is to be inherited or picked up somewhere. You have to do the things God says, and travel the road he lays out, if you ever want to come to him and find what he is.

So many people think that reading the Bible and praying and going to church are added responsibilities in life. They are not

responsibilities: they are methods. You say to me that you want to go to England. I tell you you have to take the boat. Well, now, the boat may be a kind of discipline to some people. Reading the Bible may be the same to some people. But taking the boat is not a responsibility: it is a means. And there are methods of getting to God, and it is no more possible to have faith without them than it is possible to have a friendship without any exchange.

They say that when St.-Gaudens was chosen to carve the statue of Phillips Brooks he felt himself so far out of sympathy with everything the great preacher stood for that he felt the first thing he had to do if possible was to accustom himself to the strange atmosphere. So he went to the church in Boston where Brooks preached. Day after day he went, and stayed, and studied, and took in the air of the place; and gradually a conviction grew upon him. The conviction was this: He had to go farther, he had to come to understand the man to whom Brooks had given his life, the man in whose presence that great head had been bowed so often. And he turned to the New Testament, and week after week he dwelt at the feet of the Galilean. And then knowledge came. It always does when you seek it at the source, and seek it earnestly.

These are the things which you and I have to catch from Jesus. They are the things for which you and I have to become centers of contagion. It is your capacity that I am interested in, and the capacity that you are helping to create in the lives around you for receiving the great gift of God's Son.

The only task that is left to you and to me is to bring enough vessels for the Lord to fill. The life we live in spiritual things, the life that should be willing to walk with bowed head, the life that has faith in the truth, and wills earnestly to carry through, that life the Saviour will draw unto himself, and in him it will come into its own.

Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account as it were the porch of religion, the next the door, the third religion itself.—John Wesley.

BEAUTIFUL GARMENTS.*

Rev. John A. MacSporran, D. D.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem! Isaiah 52. 1.

I am going to try to talk with you about this most important business of religion, and why you should take it seriously if you wish to be educated for the best and saved from the worst in life.

Long ago one of the great prophets and poets of Israel cried out to the people of his day, in the name of the living God, the words which I want to set ringing in your hearts and minds this morning, so that you will never forget them. I think they are words which our blessed Lord is constantly calling to all of us today:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!"

There are three things that religion can do for us, and nothing else can. So if you want these things to happen to you, you must be religious. I am sure you do want them far more than you realize. They are: first, awake; then, put on thy strength; and last, put on thy beautiful garments.

AWAKE!

The hardest thing in the world to do for people, and especially for young people, is to awaken them. You are sound sleepers, and we parents who have to get you up for school in the morning know what a task it is. Believe me that even in a house where there is a prophet of God with a booming voice, who will go from room to room calling "Awake, awake!" he needs to use more than his voice to get quick results sometimes. But even that is comparatively easy and joyous, requiring just a little physical exertion, compared with the Herculean task of awakening your minds, and your hearts, and your consciences, and your spirits.

How many people do you know that you would say were really wide awake, keen, responsive, enthusiastic? Most people are only half awake.

I read a brilliant book last week by one

of our most intellectual American novelists, Edith Wharton. It bears this striking title, "Twilight Sleep." The book is a satire upon the kind of life our prosperous and prominent society people are leading today. The main character in the book, the mother, is a woman who is always busy trying to run everybody and everything, following every fad and whim of fashion, dabbling in every new cult, managing, directing, entertaining constantly. She has a charming way of persuading herself that she is always in the right when she is terribly in the wrong. I am not going to tell all the story, but it ends in a tragedy. The whole egg-shell collapses, and everyone falls into a mess except this woman, who continues to keep up appearances, continues smiling. All her experience has not taught her anything. She has not learned anything, or regretted anything. It is a revelation between her kind of mind and this rather numbed, dazed state of mind that refuses to see the facts and to live in a world of reality. A condition of twilight sleep.

One of the day's interpreters of the light of our age says that is typical of many of our prominent people.

Think of this: When you are physically asleep, do you know you are just the same person that you are now? You have just the same powers, mental and physical, but you have lost control of yourself. You cannot direct yourself. When you awaken what happens? You are enabled to direct your life, to control your nerves and all that is yourself, all the inner potentialities and powers; for when you are awake you are sensitive, responsive, alive, and conscious. When we are awake we are alive to the beauty and wonder of God's world, and all that is beautiful is lit with candles and glows, and we see through jeweled windows, and we live.

That is the only way to live a useful and happy and joyous life, in order that the most difficult things may become easy all around us.

But what will awaken us?

Sensational and sentimental appeals will not do it. They don't even disturb our

* Northfield Young Women's Conference, 1927. Dr. MacSporran is a Presbyterian minister in Orange, N. J.

slumber nowadays. When your teacher sometimes claps her hands and says, "Now, attention please!" you know she never gets it. When the sermon fails to awaken you, when it closes that is the last of you. You do not come back. You know, we do not respond to sensational methods any more.

I remember reading that a friend of Robert Louis Stevenson complained to him in a letter that he was suffering from insomnia. "You cannot sleep?" Stevenson replied. "I congratulate you. The trouble with me is I cannot wake up!" And that is the trouble with most of us.

It is my honest opinion that the religion of our Lord Jesus Christ is the only power that will awaken any one, that will really awaken one's whole nature to the beauty and the music and the wonder and the glory of life.

You may smile rather skeptically at that. You may say, "Now he is getting down to the usual preacher's stuff." You will tell me that is not your experience: that you are never so sleepy as you are in church, that you yawn over your prayers, that it is exceedingly difficult for you to keep up your interest, that you never fall to sleep at a good hockey match or a good show, but that you get dull and heavy and have to struggle to keep awake in religious services. Well, that only proves that other people's religion will not awaken you. Man cannot awaken you, but Jesus will. And it is wonderful that when you have Jesus really awakening you, your attitude is the same as his all through the service.

I had a rebuke not long ago when I went to church, on a vacation Sunday, with one of my most intellectual friends. A young man was preaching that Sunday. He was quite young and immature, and the sermon was rather platitudinous and crude, and frankly I was not interested. But my friend, as we came away, said, "I saw Christ in him; I heard Christ pleading through him; he warmed my heart and did me good." He was awakened with all the love of his heart, with all the sympathy and understanding of one who was in fellowship with the Lord Jesus Christ.

The first thing that the religion of our blessed Lord will do for us is this call to

awake, to awake to his love, to the light of his truth, to the appeal of his cross.

STRENGTH.

The second thing is this: "Put on, put on thy strength!"

When you awake, and only when you awake, do you become conscious of your resources and all that it is possible for you to be. You then are aware of all the hungers of your soul crying out for fulfillment and satisfaction. You are on the way to a real life.

Now what kind of strength should we put on today? A pedestrian kind of strength will not fit the needs of our time. The strength you must put on is the strength of the winds. You must be air men and air women. The coming age is the age of the flyer. We must learn that secret of putting on strength.

Will you let me tell you a wonderful story out of the Old Testament that will illustrate this point perfectly? It is implied in Deuteronomy 32.11:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings"

Let us imagine that we see a precipice with a ledge jutting out over it, some hundreds of feet up above the plain beneath. On the ledge is an eagle's nest with two young eaglets in it. For some weeks the brood is watched and tended with great care and love in their high nest in peace and without a dream of danger. They sleep and are fed, and then sleep on till they are hungry again. The time draws near, however, when the young eaglets should begin to use their wings, and this they stubbornly refuse to do. The parent birds flutter high over their nest and try to coax them out and up into the sky. But their offspring refuse. They come to the edge of the nest, and look over and survey the world beneath, and refuse to try. Then one day the resolution of the mother bird is taken. She soars high into the heavens and emits a piercing cry, swoops down upon the nest and strikes it with apparent fierceness and anger with her wings. The twigs and the feathers are sent flying, and the young eaglets are sprawling and screaming

in the air. Then she flies beside them, and she flies under them, and she makes them do their best. When they are too exhausted to fly she will swoop underneath, and lift them up on her broad back, and rest them and comfort them, and then throw them off again. This is repeated time and again until the eaglets know they have wings, and what their wings are for, and they are at home in the heavens.

That is what we need, to put on our strength. That is what God gives it to us for. That is what he is seeking for every one of us.

Most of us have been in the nest too long. We are just nestlings. Don't you know what a comfortable, cozy nest you can have in your home or in your school or in your church? It seems to me that America, with our prosperity in these days, has gone in for the mass production of feathers, so that there will be an ample abundance for everyone to feather his nest. We are just suppling down and all these upholstered pieces, and making it so soft and so cozy that we are all remaining in the nest, while really we are not meant to make that our home. The religion of the Lord Jesus Christ is a high adventure. It is not for nestlings. It is for those who by the power of God and the Spirit of God are prepared to take their plunge at the voice of God, knowing that he is with them, and calls to them, and comforts them, and in their exhaustion swoops under them, and underneath them are the everlasting wings. That is what we want, strength to rise with our load, and soar into the heavens, and live above all the littlenesses and jealousies and meannesses and the trivial ambitions of the groundlings.

Young ladies, there are these two choices for you: You must either decide that you are going to be a kind of peacock that is of no use to any one, but simply grows beautiful feathers for parade, and that can strut most attractively up and down, or that you will be like the eaglet who grows wings, and strengthens them, and puts on the power of God. His Spirit gives power that will give you the courage and the energy and the joy to launch forth in the life of Christianity and Christian service.

BEAUTIFUL GARMENTS.

Lastly, put on your beautiful garments!

You girls learn about that first, don't you? But that is first, the supreme thing, and it can be done first. But the pathetic mistakes some make about it!

There is a wonderful little poem by a Canadian poet. Maggie was an unattractive girl, with a wide mouth, and warts. Until you discover the secret of her real beauty, her inner beauty, she is pitiful, and then the poet cries out in his last line:

"Oh, if God had only made her inside out!"

But I think really, my friends, that our disappointment is greater when we find only the beautiful exterior, everything so perfect on the outside, and we then cry:

"Oh, if God had only made her outside in!"

That is the thing I am speaking for, for that is the only thing that brings beauty, to put on the beautiful garments of Christian sympathy and understanding. There is nothing so distinguished, so charming, so irresistible in its appeal as sheer, old-fashioned, real Christian goodness. When it is the real thing, there is nothing so appealing in the world as just being good, having sympathy, and having a sense of humor.

I attended a luncheon in New York a while ago, and sat near the guest of honor, Charles Augustus Lindbergh. He is the best dressed young man in the world today. He is wearing a mantle or coat of many colors that the whole world has woven out of their affection and admiration and joy, and has put on him. There were thousands of us there, and thousands more outside trying to get a glimpse of him. I was looking at the garment he was wearing, a garment in which there were woven modesty, and humility, and quiet dignity, and self-reliance. It was most appealing. It was something that happened almost as a miracle.

I saw that that garment of his certainly had a history. It was not the gift of a doting father who made his millions and could afford to buy the best. It was not the inheritance of a proud social position carefully built up through generations of privilege. It was not the lucky reward of genius or fortune. That coat of honor was homespun. That boy was loved and cared

for and given the best advantages his parents could afford. But he was not forced into a conventional mould. He wasn't petted and coddled. He wasn't infected with the deadly virus of a false ambition. He wasn't coaxed and bribed into becoming a popular play-boy. He was given the priceless advantages of a Spartan training, and was encouraged to be himself at his best.

Girls, be yourselves! Do not be typical

of anybody, of any school, of anything! That means to be de-personalized, to be washed out. Be yourselves! Give Christ a chance in your life to develop your own spirit, your own taste, your own loyalty, your own differentiation! There is no routine, there is no standard way of doing it. Listen to God's voice! Awake, put on your strength, put on your beautiful garments, so that you shall appear at your best in honor of your Saviour and Lord!

WHAT WE BELIEVE ABOUT CHRISTIANITY, AND WHY WE BELIEVE IT.*

Rev. John McDowell, D. D.

In introducing this course of study, I desire to make three affirmations:

First: That our age is seeking the essentials in every realm of life.

While there is a growing indifference to the non-essentials in religion, there is evidence that thoughtful men and women care for truth, duty and the spiritual interests of life with deep concern. Earnest-minded people are still clinging to the essentials of religion that deepen faith in God, quicken love for man, create moral courage, and nourish spiritual life. Never was there an age in which there was so much testing of the religion of Christ. Our age is asking all the questions of the prior ages over again, and it is adding questions of its own. Men never wanted the essential truth of religion more than they want it today. Men never wanted the essential truth about Christianity more than they want it today. They are searching for it in every field. They are demanding evidence,—all-around evidence, external evidence, internal evidence, objective evidence, subjective evidence, historical evidence, scientific evidence, logical evidence, axiomatic evidence, personal evidence; and all this is resulting in a better establishment of the claims of Christianity and a fuller clarification of the essentials of Christianity. Our age is demanding a Christianity that is not afraid to reason, and not ashamed to believe.

Second: That Christianity welcomes the spirit which is seeking essentials of religion.

"Come and see!" was Christ's invitation to the inquiring disciples. "Handle me and see!" was his answer to doubting Thomas. Christ presents himself to men as a fact, and says to them: "Examine me; scrutinize me; investigate me; deal with me as you would with any other fact of history; subject me to every honest and recognized test, and in doing so be as thorough and as radical as it is possible to be! I ask no favors. I put myself completely in your hands for analysis and test and decision."

The apostle Paul welcomed this same spirit. Here is his message to the Thessalonians: "Prove all things; hold fast that which is good!" 1 Thessalonians 5.21.

"Try the spirits," says the apostle John, "whether they be of God," 1 John 4.1.

Christianity makes an open, straightforward, unequivocal claim, and insists that men shall have the right to test it. It is something to be able to fearlessly lay claim to the great and the glorious, and then to submit to investigation. This something the Christianity of Christ is able to do, and does. When Christianity is true to Christ it is always willing to meet men, and iterate and re-iterate its claims, and then allow them to weigh them, investigate them, and come to their own conclusions regarding its merits and its essentials. Any Christianity that evades honest investigation is a Christianity that has never known Christ, and that cannot satisfy the demand of our day, the demand for the essentials in religion.

* Northfield Young Women's Conference, 1927. Bible class outline.

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Third: That this essential-seeking spirit of our day insists that every follower of Christ shall know what he believes about Christianity, and why he believes it.

Present-day Christianity is asking for Christians who can say with the Samaritans of old: "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world," John 4.42. In a word, the dominant spirit of our age demands that every Christian shall know "The Essentials of Christianity." By essentials we mean those things without which Christianity is not Christianity. What are they? We affirm the following:

1. The Essential Record of Christianity—The New Testament;
2. The Essential Factor in Christianity—Christ;
3. The Essential Fact of Christianity—The Resurrection of Jesus Christ;
4. The Essential Truth of Christianity—Union with Christ;
5. The Essential Revelation of God—Christ;
6. The Essential Authority of Christianity—Christ;

7. The Essential Message of Christianity—The Gospel of Christ;
8. The Essential Demand of Christianity—Faith;
9. The Essential Purpose of Christianity—Redemption;
10. The Essential Method of Christianity—Regeneration;
11. The Essential Gift of Christianity—Life;
12. The Essential Law of Christianity—Love;
13. The Essential Principle of Christianity—Sacrifice;
14. The Essential Expression of Christianity—Service;
15. The Essential Fruit of Christianity—Character;
16. The Essential Dynamic of Christianity—The Holy Spirit;
17. The Essential Ideal for the Individual in Christianity—Christ;
18. The Essential Ideal for Society in Christianity—The Kingdom of God;
19. The Essential Glory of Christianity—The Cross of Christ;
20. The Essential Appeal of Christianity—Loyalty to Christ.

MISSIONS IN THE MIND OF CHRIST:*

THE MISSION OF CHRIST TO THE JEWS AND TO THE SAMARITANS.

Rev. A. T. Robertson, D. D.

This subject raises the whole problem of the Jews, and incidentally the whole question of race prejudice, which is a large question in our day. Paul made a remarkable statement in the Epistle to the Galatians when he said, "In Christ there is neither Jew nor Greek, bond nor free, male nor female." Is that true, that among Christians in Christ there is no race prejudice, no national prejudice, no class prejudice, no sex prejudice? Because that is what Paul means. In Christ there is no room for anything else. Missionaries are saying today that the Great War made their work incomparably more difficult, because they saw the Christian nations of the earth, so-called, taking each other by the throat

and fighting just like heathen, fighting, shall we say, like the devil. But Paul's statement is true. That is the ideal. That is what Christ meant.

The Jews are the most marvelous race the world has ever seen, in my humble opinion: the greatest race from almost every standpoint. They have become today partly what Gentiles have made them, and Christians have helped it along. They were driven out of Palestine by the Gentiles,—by the Assyrians, and then by the Babylonians,—and they had to learn to live without a home, without a land, without a country. They had to learn to live by their wits off of the Gentiles, and they are having pretty good success on the whole. In almost every town in the United States you will find Jewish stores, big and little, first-class goods and second-hand clothing stores.

* Northfield Women's Foreign Missionary Conference, 1926.

Dr. Robertson is a professor in the So. Baptist Theological Seminary, Louisville, Ky.

Sometimes the Gentiles have learned their tricks.

I do not want to intensify race prejudice this morning,—just the opposite,—but I must mention it to get at my subject, because the question comes to the front. There is one thing that can be said, and that is that it ought not to be so.

The Romans hated the Jews, and the Jews hated the Romans. "Credat Ioudaios," Juvenal sneered: "Let a Jew believe that!" In one of the Oxyrhynchus papyri a man is writing to his son warning him of the Jews in financial transactions. "Beware of the Jews!" he says. Why beware of the Jews? Because Jews will get the best of you in a bargain. That is one of the reasons why modern people are afraid of the Jews. We dislike them because of their marvelous skill.

Now of course the Jews have their characteristics. So have we. Every race has them, every nation has them. Did you ever notice that incident at Ephesus when they had a great crowd in the amphitheater, and they were yelling some one thing and some another? They had not got Paul, but they had got two of his friends and disciples, and they yelled this thing and that and the other. Finally, Alexander the Jew got up, and they recognized him. He lifted up his hand, Luke says, and he had not said a word; before he opened his mouth he raised his hand. The crowd perceived he was a Jew, Luke says, and they yelled for two solid hours. They had not been unanimous before until they saw him and saw he was a Jew, and they yelled unanimously then for two hours, "Great is Diana of the Ephesians!" How did they know he was a Jew? Well, the Jews have their characteristics. Other nations have theirs.

My first point is that Jesus himself was a Jew.

Of course we all know it. Ah, yes, we know it, but we do not always bear it in mind! When we think of the Jews and talk about the Jews and talk at the Jews, sometimes we forget that.

And Jesus was not ashamed of being a Jew. I challenge you to find the slightest scintilla of evidence of that. All the Jews were proud of being Jews. They are yet. They were the Chosen People of God,

chosen for a high purpose, kept until Shiloh should come. In the fulness of the time the Messiah was to come, and the Messiah did come, and he came from the Jewish race in his human nature. Now, Jesus did not hate the Jews. He loved the Jews. He loved his own people.

I am insisting that Jesus was a Jew, but he was much more than a Jew. He was the Son of man, as he loved to call himself, the representative man, and he had other sheep in his fold.

May I say a word about the attitude of modern Jews toward Jesus today? It is varied. Some, like Moses Montefiore of England, are kindly disposed toward Jesus. He has written several books about Jesus and his teachings in the Synoptic gospels, in which he makes him the greatest of the Jewish prophets, but does not recognize him as the Messiah. There are some Jews who think they go pretty far when they admit that Jesus of Nazareth actually lived and was an historical person and a prophet. Some of you recall the stir that was made when Rabbi Wise of New York City announced one day to his congregation that he was convinced that Jesus actually lived. Some Jews wanted to drive him out of the synagogue for admitting that Jesus lived, though he had no idea of acknowledging him as the Jewish Messiah. So there are others who are violent toward Jesus and violent toward those who acknowledge Jesus as a Jewish prophet.

There are some Jews who do come out openly for Christ. There have always been some. One of the greatest lives of Christ ever written was written by a Jew, Alfred Edersheim. Written over a generation ago, his two portly volumes are still the best presentation of Jewish learning and of Jewish habits and customs of the time of Jesus.

My second point is, Jesus recognized the Jews as the Chosen People of God.

Now, that phrase has various meanings. The Jews themselves took it to mean not simply that they were the people of destiny and of privilege and of service, but that it brought with it certain rights. You see that attitude reflected in the rebuke that John the Baptist gave to the Jews, especially the scribes and Pharisees and Sad-

ducees, when they came to hear him preach in the wilderness. These Sadducees and Pharisees and scribes were the Jewish teachers, preachers and leaders of the time. Everybody else had gone out there, and they went out there to see what everybody else had gone for. I sometimes say of John that he began preaching where nobody was, and soon had everybody there. I have known preachers who turned that right around. They began preaching where everybody was, and went on with nobody but the sexton, who was paid to come.

Well, John the Baptist was out there, and these preachers came. John turned on them and called them broods of snakes, "You broods of snakes, broods of vipers!" Think of calling preachers that, one preacher calling other preachers that! The trouble is some of these preachers were snakes. John was familiar with that picture out in the wilderness as he would see snakes slipping around among the rocks; and here were these rabbis who had come with an attitude of hostility toward him.

If you think it was only John who said that, look in the 12th chapter of Matthew and you will find that Jesus himself called these rabbis broods of snakes, the very language of John. It is a terrible indictment of the preachers of the time. If I were teaching the life of Jesus as a whole, I would say that Jesus in his earthly ministry had to meet a conspiracy of the preachers of the time and the devil. Now that is a powerful combination, when you get the devil combined with the preachers.

Jesus finally called them hypocrites, and the worst of it is that they deserved it. Jesus yearned over Jerusalem. Luke three times has a lament of Jesus over Jerusalem. He longed to help the city of the great king, and his heart was actually breaking because they made it impossible for him to help them.

You may say to me when I emphasize the point that Jesus recognized the Jews as the Chosen People, did he not show narrowness when he told the disciples on the tour which they made two by two through Galilee not to go in the way of the Gentiles and not to enter the villages of the Samaritans, but to go rather to the lost sheep of Israel? When he said that, was he not showing a certain

narrowness of race prejudice himself? I submit not. Prudential reasons made it necessary for him to say that to these men in this first tour because of the hostility between the Jews and the Gentiles. If they had on this occasion preached to Greeks and Samaritans and Romans, the Jews would not have listened to them at all, and the Jews were entitled to the first opportunity. Jesus said to the Samaritan woman, "Salvation is of the Jews." They were the people of privilege, and they had the first opportunity in the kingdom of God, and Jesus gave them their opportunity.

But before I pass that I must remind you of what Paul says in the second chapter of Romans, that though the Jews are first in privilege they are also first in penalty. That is always true, that people who have superior privileges and advantages and opportunities, if they fail to live up to them are subject to the greater penalty.

Yesterday morning a good woman asked me about the salvation of heathen who have never heard of Christ. She remarked that it was a horrible doctrine for us to think of, and yet it is taught. I simply said to her that that was God's problem, not mine, and it was not my task to explain away the New Testament, but to expound it and leave God's problem to him. But there is one thing more to be said, and Paul says it in the first and second chapters of Romans. The heathen are lost not primarily because they never heard of Jesus, but because they do not use the knowledge that they have. That is the reason that Paul gives. They do not use the knowledge that they have, their conscience and the light of nature. That is the primary reason why anyone is lost, because he does not use the light he has.

Jesus said to the Syro-Phœnician woman in a dissuasive remark that the children had the first rights at the table, meaning the Jews, before the Gentile dogs. He actually said to her, "I was not sent except to the lost sheep of the house of Israel." He does not mean that to be pressed, of course, too far, that he had no mission to the Samaritans and to the Gentiles, but that was his mission in its primary sense. It was a hard saying to test her zeal. So Jesus gave the Jews their chance, and gave it to them first.

My third point is, the collision of the Jewish ecclesiastics with Jesus.

It came at the start, the first time that Jesus appeared in Jerusalem at the first Passover in his ministry, as recorded in the second chapter of John's Gospel. Jesus' spirit was sore when he saw the traffickers and money-makers and grafters in the court of the Gentiles in the temple of his Father, and he took a whip of cords. He did not strike anybody with it, but raised it and asserted Messianic authority, and drove them all out. And he said, "Stop making my Father's house,"—not "our Father's house," but, "my Father's house,"—"stop making my Father's house a house of merchandise," and drove them out, with the cattle lowing and the birds screeching as they went out.

When they got outside these Jewish grafters looked at each other, and felt more or less silly, and said to themselves, "Well, what did we run out for anyhow?" He had not struck a blow at them. And who was he? Just an upstart peasant rabbi from Galilee. "The chief priests have given us our privileges, and we paid for them, and yet we all ran out."

So they came to Jesus and said: "What is the sign you have? What sign do you offer for having made us run this way?"

And he gave them a sign that they did not understand at all, that he would destroy this temple, meaning this body,—they thought of the building,—and in three days he would raise it again. But they did not understand that.

There was growing suspicion and hatred of Jesus among the rabbis. They had various grounds of dislike. He had not been to their seminary. They sneered at him once and said at the Feast of Tabernacles, "How does this man know, never having learned? He has never been to any of our schools. How does he know anything?"

Then they had also a dislike toward him because of his conduct on the sabbath day. They had made various rules for the observance of the sabbath that they expected other people to observe. They split hairs over it themselves, and Jesus was independent of their pettifogging rules in addition to the Mosaic laws.

He made claims of equality with God as his Father, and they resented that. You see that particularly in the fifth chapter of John.

Finally, they accused him of being a blasphemer, of being an impostor, and of being in league with the devil. They could not do anything about his miracles, for he kept on working miracles. Since they could not deny that the miracles were genuine they turned on him and accused him of being in league with the devil. And Jesus had a keen and even sarcastic answer for them.

The story, then, of Jewish hatred, of the Pharisaic hatred of Jesus is absolutely necessary if we are to understand the eternal conflict which went on.

Jesus was the great non-conformist of all time. If he had accepted the Pharisaic program for the kingdom of God they would have been willing for him to be acknowledged as the Messiah. The Pharisees were certain that God was a Pharisee and observed the sabbath in heaven according to the regulations of the rabbis. Now, I know some Baptists who suspect God of being a Baptist, and maybe some of you Presbyterians have a like suspicion about him. But really isn't he the God of all of us?

So finally Jesus has to expose the pretences of these Pharisees, and denounces them as hypocrites. A terrible word is this that he uses. Not long ago I read a statement from a Jewish rabbi, who spoke kindly of Jesus and said that he was sure Jesus never said the things recorded in the 23d chapter of Matthew, where he calls the rabbis and the Pharisees hypocrites, but that Jesus did preach the Sermon on the Mount. I wonder if that distinguished rabbi had ever read the 6th chapter of Matthew, where in the Sermon on the Mount Jesus calls the Pharisees hypocrites, the same language. That is a hard word, but there is a harder thing than that word, and that is for it to be true, for a preacher to be a hypocrite.

I do not know whether you are familiar with the sarcasm of Jesus, but no man has ever made a keener use of it. If you will turn to Luke 11.52 you have an example of it. Jesus is talking to the Pharisees and lawyers. He was being entertained at the

house of a Pharisee. The lawyers objected when Jesus pronounced three woes against the Pharisees, and the lawyers, who were nearly all Pharisees, said, "In saying these things you also are saying hard things of us." And then to be absolutely impartial Jesus pronounced three woes against the lawyers. But the one that I am concerned about is the third one: "Woe to you lawyers because you took away the key of knowledge! You yourselves did not enter in, and you hindered those who were trying to go in." The lawyers that he means here were the doctors and preachers and teachers of the time. If there has ever been a harder thing said about a teacher or a preacher or a lawyer than this, I do not know what it is. He accused them of being ignoramuses themselves. They had the key to the house of knowledge, but they did not want to go in. They might find something that would upset their theology. And they locked the door and flung the key away to keep anybody else from going in, else they would have some in their congregation who knew more than they did.

We call people like that, preachers like that, reactionaries, who are ignorant themselves and who want to keep everybody out as a little bit more ignorant than they are, which is a tough job. Now that is sarcasm. The pity of it is that it is true.

And then in the 7th chapter of Mark, Jesus accuses the Pharisees of making void the commandment of God by means of their oral traditions which they added to the Old Testament, and which they considered far more important.

And then when James and John were going with Jesus toward Jerusalem at the Feast of Tabernacles, the Samaritans mistreated them because they were going toward Jerusalem. They did not like to see anybody passing through Samaria to go toward Jerusalem. They were perfectly willing to see anybody going north pass through Samaria, to get away from Judea, but they did not like to see them go through Samaria to get to Jerusalem. And John turned on them and said, "Shall we call down fire from heaven and burn them up?" That was a fine feeling of race generosity on the part of James and John, wasn't it? And Jesus has to say to them, "You do not

know of what spirit you are. You have got the spirit of the devil, instead of the spirit of God."

The parable of the Good Samaritan in the 10th chapter of Luke is a powerful rebuke to Jewish ecclesiastical narrowness, for the priest and the Levite, who were Sadducees, passed by on the other side when they saw that poor man left there by the bandits. But the Samaritan came along. It was the Samaritan that stopped. It was the Samaritan that took him to the inn, and paid his bill, and anointed him with oil and wine, and tried to save him.

And you know of the ten lepers that were healed. There was only one that came back and gave thanks, and he was a Samaritan. Why didn't the other nine? Well, they were Jews. But it was a Samaritan that came back and gave thanks, and got his soul saved as well as the healing of his leprosy.

There are 125 Samaritans on Mount Gerizim today, so they say, who are insisting that it is the only place to worship God. Heaven will be rather small, won't it? Nobody going to heaven but us, 125 Samaritans. Oh, the pity of it! It is ecclesiastical and race prejudice par excellence. Let us not be guilty of it! Jesus is the Saviour of the world. He came first to the Jews and to the Samaritans, but he said, "There are other sheep which are not of this fold."

My fourth point: The final rejection of Christ by the Jewish leaders and people.

Lieutenant Conder has a little book called "The Hebrew Tragedy." It is a sad book, but it is not nearly as sad as the fact which it emphasizes. What is the Hebrew tragedy? The Messianic hope was the nerve center of Judaism. It was that that kept the people alive and made them hang together, the hope of the Messiah. It runs all through the Old Testament, it runs through the inter-Testament books of the Jews. The Messiah was to come, and finally the Messiah did come. And what did they do to him when he came? In John 1.11 the story is summed up in one phrase: "He came to his own, to his own home,"—*eis ta idia* is the phrase in the Greek,—he came to his own home, and his own people (*oi idoi*) shut the door in his face, and re-

jected him, and finally killed him. That is the Hebrew tragedy.

In the Book of Revelation we are told of Jesus standing on the outside of the door of the church of Laodicea. "Behold, I stand at the door, and knock at the door of my church, at the door of my home!" And would they let him in? No, they would not let him in. But, said Jesus, "If any man among you will open his heart, I will come into his heart, that he and I may sup together." There is a picture of a Christian church at Laodicea that had shut the door in the face of Jesus, their Lord and Master. And here is the Hebrew tragedy, that Jesus came to his own people, and they would not have him.

Did that make Jesus feel angry toward the Jews? Not at all. On the cross he prayed that marvelous prayer, "Father, forgive them, for they know not what they do!" Immediately of those soldiers? Yes, but of the Jewish ecclesiastics also.

The crowds that hailed Jesus as Messiah in the triumphal entry shouted, "Crucify him!" when they were put up to it and stirred to do it by the Pharisees and Sadducees. That was popular clamor made to order. We often say, "*Vox populi vox Dei*," and it sometimes is, but I always like to add, "*Except when it is vox diaboli*." That is what was true here. So these ecclesiastics called down the blood of Jesus Christ on themselves and on their children. Yes, they did; and it is still there.

Christianity is of Jewish origin in its history, and the first disciples were all Jews. It spread among the Gentiles slowly and with difficulty, and had to overcome much prejudice. Paul says in the first five verses of the ninth chapter of Romans, "How I could wish myself accursed from Christ!" He does not do it, it would not be right for him to do it, but he almost does it, stands on the verge of doing it, because of his love for his brethren, his kinsmen according to the flesh. These Jews, whose are the promises, whose are the fathers, from whom the Messiah has come, how Paul loved them! And yet they had turned away from Jesus. "The stone," said Jesus, "which the builders rejected," Matthew 21.43. The builders are the experts. The architect is an expert. The stone which the experts

rejected. The Jewish rabbis, the ecclesiastics, Pharisees and Sadducees, were building the house of God, they thought, but they would not put Jesus in it. No, they turned him down. "We will not have that rock in here. It does not fit in with these other stones we put in." And what does Jesus say? "The stone which the builders rejected has become the head of the corner." And yet God would take away the kingdom from them and would give it to a nation bearing fruit unto God, the other sheep.

My fifth and last point is, the kindly attitude of Jesus toward the Samaritans.

He did tell the twelve, as I said a while ago, when they made that special tour, to avoid going among the Gentiles or the Samaritans, because that would have stirred the race prejudice of the Jews and would have made that tour impossible. For there was hatred between the Jews and the Samaritans. See John 4.9, "They have no dealings with one another."

But were not the Samaritans half Jews? To be sure they were: and the Jews hated them a little extra for that. If you have some kinspeople whom you do not like, you dislike them a little extra for having the uppishness to be kin to you. You know how that is. So there was no love wasted between the Jews and the Samaritans. But Jesus has no unkind word anywhere and does no unkind act toward the Samaritans. He was free from race prejudice toward them.

You recall his marvelous skill in the 4th chapter of John in winning that poor, sinful Samaritan woman to faith in himself as the Messiah, how he won her more quickly and more easily than he did the learned Jewish rabbi, Nicodemus. He had a hard time with him, because his head was so full of theology that was not true. But this poor woman is quickly at his feet in repentance and with a new heart, and the Samaritan revival followed, and Jesus' heart was full of joy.

I must say one thing, that the Samaritans, after the revival had come and they had believed on Jesus, welcomed him—as the Saviour of the Samaritans? Is that correct? No: the Saviour of the world! The Samaritans said, "Saviour of the world"; the Jews said, "Saviour of the Jews."

A LIFE MORE LIKE JESUS.*

Rev. Arthur Lee Kinsolving.

"Lord, I want to be like Jesus in my heart!" As you just sang this beautiful old melody it seemed to express your real wish tonight. It is our wish, too, as we leaders come here year by year and associate with you who in dead earnest are making your search for a life more like Jesus. We are renewed in our zest to be Christians ourselves. That strain from the old Negro melody, "Lord, I want to be a Christian in my heart," expresses the soul's sincere desire.

What of it? Do you think we will be better Christians because of Northfield? Can wishing make it so? When you get back into your world you will find all the old temptations waiting to meet you. Do you think you will be different?

We are not trying a brand new religion here this year. This hillside is crowned with the memory of a great many young people who have made that same wish and perhaps most of them felt just as you feel now, a little misgiving, a little doubt, as to whether they would be better Christians in their hearts. Yet wonderful and splendid careers have actually started here when a young person has expressed to God an ardent intention to be a real Christian. Could we but conduct a questionnaire we would find a great many who would say, "It began back in Northfield, and ever since a power has kept me going. That power I found and still find in the cross of Jesus Christ."

You will recall that chilly Friday morning. A crowd of senators assembled betimes, putting their heads together to see how they could do away with the young man who stood there before them. The young man looked tired. He had been up all night. He was tired in heart. The burden he bore had grown heavier during the night, and his belief in human beings had been sorely tried. He had probably healed cousins and sons and daughters of those very senators who leered at him now. He had probably tried to teach those men the

good secrets he knew. And yet, there they were, with no regard, with no kindness at all, trying to do him in. They were religious, too, the Pharisees, many of them, but insincere in their religion. They had joined hands with their old rivals, the Sadducees, who were quite ready to do away with Jesus, because they, being wealthy and successful, thought that he was taking his religion too seriously. They were not going to get "het up" about religion, and they thought perhaps it was dangerous to let anyone follow his conscience to the degree Jesus was doing. They thought it better to have him out of the way.

Yet they could never have crucified him by themselves. On one man a terrible responsibility fell that day. He was a well-educated man, the best of Roman culture was in him, and he almost did his part well. Seeing the patent innocence of the prisoner he immediately pronounced him without guilt. He saw that the charges were trumped up. But there came up a whisper from the crowd, which grew in vehemence like the loud roaring of the sea at storm time: "If thou let him go thou art not Cæsar's friend!" And because in his human way it was important for him to stand well with Cæsar, and because his real life was not in Jerusalem, but in Rome, and because he wanted an easy time in Judea and a good record when he returned to the imperial capital, he decided to play safe. He weakened and passed the buck to Herod.

Herod, born a prince, had once been, no doubt, an attractive young man. A prince, but he chose none of the responsibilities appertaining thereto. Being a prince meant to him more wealth, more amusement, more wine, more women, and more pleasure in general. Years later he is just a shell of a man. His lusts have overgrown the garden of his soul. As Jesus saw him Herod was just a bleary-eyed old drunk, who hardly knew what it was about.

The soldiers were not sympathetic. They were not worse, though, than a crowd of men can get to be when there is no person in it who has sympathy and the courage of

* Northfield Young Women's Conference, 1927.
Mr. Kinsolving is an Episcopalian rector at Amherst, Mass.

his convictions. The real blame of the crucifixion rests finally upon the crowd, the unthinking mob. We are studying crowd psychology nowadays and learning more about that dangerous human tendency to refrain from using one's head when in a mob. That day it had terrible results. The people were all worked up, and could not have realized what they meant when they shouted: "His blood be on us and on our children! Kill him where we can see him! Let him be crucified!"

One more group was implicated, those in the background. They came out of their houses that day and decided that they could not be bothered by Jesus of Nazareth because they had their own affairs to be interested in.

These elements constituted Jesus' cross. We talk about our cross at times when we have had the measles, or have lost money, or some little obstacle has crept up in the normal course of events in life. The real cross was in the fact that Jesus did not have to face all this. How easily might he have been taking tea with his friends at Bethany! He was doing this for people who would not appreciate it. The inevitable shocks of life are not crosses. It is a cross when we sacrifice reputation or comfort or sleep or money for someone who does not appreciate it.

MODERN CRUCIFIXION.

Well, what of the cross? Can we write it down as just a barbaric incident, inevitable because Jesus happened to live in a cruel age? But look at the traits in the people we have picked out which caused his death: the religious insincerity of the Pharisees, the worldliness of the Sadducees, Pilate's weakness, Herod's self-indulgent life, the meanness of the soldiers, the unthinking character of the crowd, the indifference of those in the background. Do we recognize those traits in ourselves? I for one have found each trait as an actuating motive and principle in things I have done. And these things are still crucifying the heart of God. As Dr. Henry Sloan Coffin has wisely suggested, these traits forever frustrate God's purpose in the world. These should be our commandments. The pity of it is that we regard them

lightly. There are far more important things to think of than murder and thieving and the precepts of the Decalogue, because they make us examine ourselves more searchingly. You probably have no qualm at all in reading "Thou shalt make to thyself no graven image," because you are not addicted to idols. You would not want one of the old things in the house. "Thou shalt not covet thy neighbor's ox." Did anyone here ever covet his neighbor's ox? You may have coveted the modern means of locomotion. You may have coveted your neighbor's Packard Straight Eight, but you can read the commandments and feel pretty good about them. Not so when we face the cross, when we see that our indifference, or our meanness, or our worldliness, or our insincerity in religion, or just our weakness, sends the Son of God to a lonely place and breaks his heart. Then something changes inside us, and we find that he will not let us go. It is then that we are saved into a new sort of living, into doing new things for his sake.

Some of you, perhaps, have heard another Negro melody:

When I think how they crucified my Lord,
When I think how they crucified my Lord,
Sometimes it causes me to tremble
When I think how they crucified my Lord!

Does the thought of this modern crucifixion that our pleasure-loving American world is giving God make us tremble, make us resolve to do differently? Then the power of Christ's religion is actually taking hold in our lives.

There was a conceited young intellectual once who thought he knew a lot and had a better education than most, and who was very, very anti-Christian. He hated the thing, and he was out to persecute all the Christians he could. He heard about the cross, but when he saw the cross it made a difference.

Standing one day where he could see a young man being stoned to death he heard that man just before he died say, "Lord, lay not this sin to their charge!" The next time the anti-Christian took a long journey, when he had much time to himself, this got pretty close to his conscience, and he thought of the cross and of him who hung there. It was not long before that man

coming to a city noted for its intellectual people said, "I am determined to know nothing among you but Christ Jesus and him crucified." In other words, "I have found out from personal experience there is more practical power in the cross than in all the science and wisdom of the world."

There was a happy-go-lucky young Italian gentleman with a good sense of humor, having a merry time of it in the colorful care-free, Italian life. And yet he was not exactly happy. When the cross was first made vivid to him, he turned and became a beggar for Christ's sake, put on a hood and started a religious order, and was almost a refounder of Christianity. He made Christianity real again in that part of Europe. We now revere him, everybody does, as the world's Saint Francis.

There are people here now who could say of their own experience quite sincerely that the power of God's love was first brought home to them in the cross. And now by reference to the cross they make up their mind what is worth doing.

This country has become such a jungle of artificial beauty parlors, jazz orchestras, night clubs, hip flasks, bootleggers, bribed officials, divorce trips to Paris and Reno, luxury, and idle parties playing bridge, that we are perplexed. But this way of life doesn't look worthwhile as you remember Jesus on the cross.

You will find out in the world that almost every prejudice that one can possibly imagine has conspired against Christ. Some boys think he is weak and a sissy. Intellectuals think that a Christian is rural, dumb. But Jesus had more mind and more insight into life than anyone who ever lived.

But here in Northfield we try to present the issue clearly and frankly once a year to as many as come here. As Dr. Speer once superbly said, "Jesus never tried to hide his scars in order to win a conquest." It would not be right to offer you Christianity as a sentimental bit of loveliness which does not have this strict moral core. And so we try to show that before one can change a needy world one must be changed oneself; that life is based forever on a moral issue, though it is decided by the love of God.

Do you regret that you came? Do you wish that you had gone to some house party and escaped having to face life on such a serious basis?

Now quite frankly I am going to admit to you that once upon a time I wished I had been brought up in some worldly family and might escape the serious challenge of Christ.

You remember Hamlet's saying:

"The time is out of joint: O cursed spite,
That ever I was born to set it right!"

That is weakness and indecision. When we are young the best thing that can happen to us is to find a definite object in life, a definite purpose; to find that there is something that we can do that is really worth doing. The cross of God in the world today shows our purpose.

There is the price of worldliness, its eternal cost. As we see Christ on the cross and realize it is within our power to alleviate his suffering, we see there is something that we can do, and having done it the Christian can come back at night and can look up to his Master and say, "Now, O Christ, I can understand something of what you have been through! I know a bit about that burden you bore. I know something about the life you chose." It is through this common experience that you are made one with Christ, not through feeling a religious sensation.

And now may I remind you of a third Negro spiritual, the one you sung the other night:

"If you love him why not serve him,
soldiers of the cross?"

These are the implications of Northfield. The cross and the world outside are the reasons why. There will be no speaker tomorrow night. There will be more than that, the annual communion service when Jesus comes to you again himself for your answer. He comes breaking his body again, and pouring out his blood. It seems to me that he is going to ask you quite frankly if you are going out into the world to live as a Christian for him.

A young man left Oxford, and soon after went out to Africa as a missionary, as one of the first missionaries in that particular locality. Can you imagine the crude state

in which he found the superstitious, immoral people, whose lives were ground down until they were almost like animals? Yet he built a work from the bottom up in the power of God. He found he had to do everything, even to act as a trained nurse in the hospital he founded. He had to be the headmaster and the undermaster in the school that he started. He had to be priest and minister and friend and companion of those people. Finally he had to be bishop and father in God to that country, Zanzibar. But as he did it the feeling of oneness with Christ in his suffering and in his devotion grew on him, and he found he was working almost twenty hours a day, because there was much to be done and his efforts were so rewarded.

You can guess what happened. It was a great drain on his strength, and he could not keep up physically. One day after prayer he decided what he would do. He went back to his old university, Oxford. He posted a notice of a meeting, and hoped that some of the undergraduates would come. Oxford undergraduates! I used to know a great many of them personally, and they are just as happy-go-lucky and care-free as any young people. A few came to the meeting, and the bishop got up and spoke. As they watched and heard him talking about his work they were moved. At the end of his talk he simply said:

"You see, Christ wants ten of you men to go out to Africa to help me."

He got them. And then the bishop went to Cambridge. There was held a meeting with three or four other speakers. The others took up all the time. The chairman warned the missionary to be brief. He arose and told his story, and also what had happened at Oxford. Ten more men, and he got them!

It seems that Jesus has come to Northfield to show you something of what he is doing in the world, and what his needs are. And he says, "I need you terribly today, to go out into the world and live with me as Christians." Will you come? You respond, perhaps with fears. But Christ puts your fears away, for he says, as he takes your hand, "Be of good cheer! I have overcome the world."

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Dan Crawford's Work, Congo Belge.
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Dr. Sam Higginbottom, India.
20196..\$1 30

Dear Mr. Moody,

It is my grateful task to thank some kind person again for the gift of the **Record of Christian Work**. It is a good visitor to our home once a month, and has been coming free for a number of years. My wife is fond of it, and would miss it sadly if it failed to come. Besides other good things, the last issue has brought me the names of two books that I feel will be a help to me in my work, and I am going to order them at once. I have been here at this place for the greater part of 38 years.—W. B. Burke, Soochow University Bible School, China.

Dear Mr. Moody,

I wish I might tell you how I treasure the **Record of Christian Work**. It is my constant companion for my Quiet Hour. We missionaries are giving out so much that it is a great joy to read the wonderful sermons that are found there. They give us deep spiritual food. The mission items I also use in my Quiet Hour, also for the students, so that they may "go into all the world" in their prayer life. There is no one item that is not of use to me.

(Signed) Mrs. M. A. Clancy, India.

There are always those who wish reading matter in a heathen country. The more Christian literature we missionaries get the better it pleases us for then we have more to give. The sad thing, however, is that some of us get so little time to read ourselves.

I like your magazine so much because of the encouraging gleanings from missionary efforts from all over the world, and the helpful articles by various contributors. Out here where the power of the evil one seems so strong one needs all the spiritual food one can get to keep fit. I am a nurse.—(Miss) Ruth Stevens, India.

Moga, Punjab.

Dear Mr. Moody,

We greatly appreciate the **Record of Christian Work**. It is a real stimulus to us. You are doing a kind thing and a real piece of missionary service in sending us this paper each month. We not only read it ourselves, but pass the paper on to others who find it of help.

You may be interested in the following

kind service you did for us. Some years ago you received a copy of the annual report of our mission, and the only thing you culled from it for publication was a paragraph from the report of my work which told some interesting uses of our Ford car. The paragraph ended with a statement that I could have done more work if I had more funds for the use of a car. Some one in a little town in Pennsylvania read this, and sent to me a gift of money to help run the car for that year. I may add that the money came at a necessary time, and made possible a greatly increased amount of the evangelistic work for the upkeep of the old Ford.

Yours sincerely,

(Signed) A. E. Harper.

Soonchun, Korea.

My Dear Mr. Moody,

I think I voice the sentiment of most workers on the foreign field when I say that they prize the **Record** as one of the most helpful publications which come to us. I always take my copy with me on my itinerary among the churches, and besides digesting its contents for myself, frequently have choice items to pass on to my fellow Korean pastors and helpers. We greatly appreciate the gift of this **Record** from year to year, and the thought of the unknown friends who make this possible.

Shut off as most of us are in isolated small stations, without the stimulus of frequent meetings, lectures, musicals, etc., to help one, the addresses given at Northfield and printed in the **Record** are a great help to your unseen audience.

This station was opened some 14 years ago, and was then supported by one layman, Mr. George Watts of Durham, N. C. He has died, but he endowed the station by giving a fund in perpetuity to our Committee of Foreign Missions. We have some fifteen workers: four ordained men, two single lady evangelists, a doctor, a single lady in educational work, a teacher of our children, and the wives of the workers. There are now some 100 groups connected with this station, and a separate presbytery within our bounds. Some eight native pastors are employed by the native churches, and the work is fast growing. Economic conditions give us much anxiety, but we are pressing forward.

(Signed) R. I. Coit.

The **Record** is always much prized. In its missionary news and devotional articles, as well as the Northfield addresses, it supplies something that I do not get from any other publication. And when it comes to passing on literature to Christian friends I have nothing that is

quite so much appreciated as a copy of the **Record**.—Herbert C. Withey, Angola, Africa.

Overcoats.

Take a look at last winter's overcoat, and at your pocket-book, and then at the shivering faithful witnesses across the seas, native helpers working for salaries which cannot afford wool overcoats, and ask yourself whether 'twill not be a better thing to share your old one next year with a less fortunate brother, and at the same time add to your own pleasure and appearance.

It may have a snag, or a slightly worn place, or stain, or it may be a bit out of style, but when all resources are being used to the last penny for soul-saving, even pride gives way for service and a missionary could warm a brother's body without offending his heart. Mail to J. C. Crane, Soonchun, Korea, Asia, with a declaration custom tag obtained from your postmaster, on which you will mark, "Used Clothing—No value." Even Prince Alberts or fairly good suits are welcome. Thank you!

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In Forthcoming Numbers.

Finding One's Self, Dr. Robert E. Speer.
Is There A Divine Purpose Surrounding Human Lives? Rev. James G. Gilkey.
The Great Business of Living, President Clarence A. Barbour.
National Stewardship, Dr. Edwin M. Poteat.
Lazarus the Silent Witness of Death's Secret, Prof. A. T. Robertson.
Effects of Our Lord's Resurrection, Dr. Frank W. Crowder.
Northfield Conference addresses will appear in every succeeding issue. Subscribe by the year, and get them all!

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Biographical.

St. Francis of Assisi, 1226-1926: Essays in Commemoration, with a Preface by Professor Paul Sabatier. University of London Press, Ltd., London. 332 pages. \$4.50.

St. Francis of Assisi is a saint who belongs to all the world, and it is becoming that the scholars of the University of London should unite in doing him honor, while incidentally studying afresh the setting and artistic legendary of his life. It is also a startling contrast to present that austere figure to this money-loving age, since St. Francis was vowed to poverty, and so humble-minded that he shrank from being ordained a priest.

The most interesting portions of this elegant book—which is adorned with eleven striking plates,—are probably the chapters which deal with the first hundred years of the Franciscan school at Oxford, and Franciscan thought and modern philosophy. One chapter describes the "dilemma" of this saint, who for a time was in doubt whether he could serve God best by meditation and prayer, or by a highway-and-hedge ministry, but after consulting with the lowliest as well as the more powerful of his friends he chose the latter course. A certain amount of myth has surrounded the name of St. Francis, and some doubt is thrown upon details of Sabatier's interpretation, so that in a sense this celebrity has been rediscovered of late years.

The book concludes with a chapter on two Franciscan mystics, Jacopone da Todi, and Angela of Foligno.

The philosophy of St. Francis, who was a pupil of St. Bonaventure, was subservient to and dependent on mysticism. He belonged to the spiritual illuminati (and the intuition of Bergson somewhat suggests the illuminatio of Bonaventure,) as opposed to rationalism and selfish secularism.

The study of the life of such a man—for he was a man even while a saint,—cannot but do good, for this modern age cannot safely found on anything else than the assumption of St. Francis of the consequences which flow, through self-abnegation and service, from that sublime postulate of scholasticism, "Il est" (He is).—C. A. S. D.

St. Thomas of Canterbury, by Sidney Dark. Macmillan Co., New York. 218 pages.

St. Thomas of Canterbury is better known in English history as Thomas Becket, chancellor of England under Henry II, and archbishop of Canterbury. As a result of conflict with the king he was murdered in Canterbury Cathedral in 1170. His death was regarded as a martyrdom by the church, and he was canonized in 1173.

The biographer is a blunt-speaking Eng-

lishman who regards the Reformation as "an unqualified calamity, the evil consequences of which have not yet been exhausted," and who confessedly allows his prejudices to color the history and career of his subject.

Guides, Philosophers, and Friends: Studies of College Men, by Charles Franklin Thwing. Macmillan Co., New York. 476 pages. \$3.50.

Here is a unique volume. Dr. Thwing gives intimate reminiscences and studies of 22 eminent Americans and Britishers whom he has known in his long career. All of his subjects are dead, but he makes them



Dr. Charles F. Thwing.

live again in his vivid sketches and personal recollections.

Each man (they are all men,) is designated by outstanding qualities and characteristics, thus: "Charles William Eliot—Pioneer, Interpreter, Administrator, Citizen"; "Mark Hopkins—the American College Socrates, an Apostle to Youth"; "Frank Wakeley Gunsaulus—Preacher and Administrator, Loved and Loving."

It is a volume that will awaken grateful and kindly reminiscences and emotions in many a reader.

What Christ Means to Me, by Wilfred T. Grenfell. Pilgrim Press, Boston. 84 pages. \$1.25.

This, like all the other books that Dr. Gren-

fell has written, is short. Some day a much larger book will be written, not by him, but about him.

The little volume before us, like all its predecessors, is crammed full of sanctified common sense. He values his mother's old account book even more than her Bible because it is the evidence of years of patient work done for others, and so the witness of the faith that she has so richly passed on to her son. We are told how little Christ meant to him in his early school years, and how religion as he then conceived it was a pretty mechanical affair, and even religion of this kind he does not discount, for he discovered that there is more in this habit of formal religion than he once thought.

Grenfell's religion is always touched with chivalry. Charles Kingsley was the author he read as a boy. Moody was the man whom he met in his young manhood, and his first experiences in which religion and courage were combined were in work with the deep sea fisheries. In these experiences there came out strongly the spirit of the fighting men who were his ancestors. Then a trip to Newfoundland and Labrador, which was to give him later on his life's work.

Christ means to Grenfell doing something well, and Christ means to him determination as well as inspiration.—H. P.

Of Missionary Interest.

Adventure of the Church (The): A Study of the Missionary Genius of Christianity, by Samuel McCrea Cavert. Missionary Education Movement, New York. 256 pages. 60 cents and \$1.

Dr. Cavert is a secretary of the Federal Council of Churches, so he is in the way of knowing what is doing. This book moves along with vivid interest in discussion of the missionary character of the church, the Bible teaching thereupon, the enlarging horizon that still beckons to the believer, the adventure in America and in the world, for the present generation. Little worth touching upon is missed, and the readable style holds the reader's attention throughout.

Missionary Marionette Plays, by Martha Race. Pilgrim Press, Boston. 65 pages, illustrated. \$1.

The marionette idea applied to missionary propaganda. Four plays are presented, one each, Indian, Chinese, Filipino, and Japanese. Children learn to manipulate the doll characters, while other boys and girls or adults read the parts in the book. Of course there is fun as well as information in every performance.

Directions are given for constructing the miniature theater, the scenery and properties of every act, the costumes.

New Paths for Old Purposes: World Challenges to Christianity in Our Generation, by Margaret E. Burton. Mis-

sionary Education Movement, New York. 211 pages. 60 cents and \$1.

The new paths are the new conditions that exist today in mission fields as a result of industrialization, national and racial consciousness, etc. The changing attitudes and methods of the past few years, with other changes toward which men of foresight are tending, are well written up. Evidently the author has a good grasp of her subject.

Shepherd of Udaipur, and the Land He Loved, by George Carstairs. George H. Doran Co., New York. 307 pages, illustrated. \$2.25 net.

A missionary biography of sterling value, by reason of the high character and useful career of its subject.

Rev. James Shepherd, M. D., was born in Scotland in 1847. He went to India under the United Presbyterian Church of Scotland in 1872. After 48 years of service he returned home, and passed on in 1926.

His record as a medical missionary earned him the Kaiser-i-Hind medal in 1901.

The biography is admirably written. Dr. Shepherd's life was so full and varied that his biographer need never lag in interest. We wonder if present-day missionary work is producing similar giants in service!

Sixteen photos are reproduced with unusual clearness.

For Workers.

Guiding A Growing Life, by Robert Edwin Gaines. George H. Doran Co., New York. 128 pages. \$1.25.

The subject of child nurture and teaching, up through later adolescence, is treated in a masterly way in these six Holland lectures given at Southwestern Seminary. The author writes so that you feel the matter is original with him, though of course he is covering familiar ground.

How to Prepare a Sermon, by Harold E. Knott. Standard Publishing Co., Cincinnati, O. 135 pages. \$1.

A practical little book by the professor of Homiletics in Eugene University, Oregon. The author's plan is to define,—what a sermon is, what its outline may be, and its theme, how texts should and should not be used, how the introduction and main divisions and conclusions should be constructed,—and to illustrate the points he makes from the sermons of great preachers.

There is no highfalutin in the book, but only good commonsense advice within the range of any preacher, and with the Christian motive and objective always controlling.

Junior Church School Hymnal: Teacher's edition. Presbyterian Board of Christian Education, Philadelphia. 262 pages. \$1.25.

222 hymns and 24 instrumental selections comprise the musical part of this new collection. There are also seven special services, six pages of "Prayers and Collects," a

dozen pages of religious poetry of high class, and 15 pages of anecdotes and teaching hints about certain of the hymns.

Portion for the Children (The), by Frank J. Scribner. Macmillan Co., New York. 182 pages. \$1.75.

These stories are free and easy, and the moral applications are brief. The subjects are taken from things we see every day, like automobiles and robins, and from those we see only occasionally, like little partridges and hickory nuts. These are real stories for children without being childish. —H. P.

Youth and Christian Unity, by Walter W. Van Kirk. George H. Doran Co., New York. 267 pages. \$2.

A timely book, particularly valuable to those called upon to address young people. It tells what organizations have been formed to secure church unity, what they have done, and what are their programs for the future.

The value of the book would have been increased by an index, and it is valuable enough to have one.—F. L. D.

Various Themes.

Certain Samaritans, by Esther Pohl Lovejoy. Macmillan Co., New York. 302 pages, copiously illustrated. \$3.50.

Indomitable courage in the midst of unheard-of calamities and needs shines forth as the driving force of these "Samaritans," the lady doctors and nurses of the American Women's Hospitals, during their work in France and the Balkan peninsula and the Near East from 1917 to date. No one book we have seen depicts with anything like the vividness of this book the horrors of the Great War and the peace that followed, and the forced migration of the Christian elements in Turkey.

Of course the story is told from the medical viewpoint. Lands some of which never had had surgeons or dentists, populations suffering from insanitary conditions that bred typhus and all sorts of diseases, pass before the reader's eyes as chapter follows chapter. It is a gruesome story, that would be unbearable but for the light and kindness streaming from these American ladies who devoted high professional skill to mitigate the sorrows of those needy peoples.

Dr. Lovejoy has a buoyant spirit that could find a solution for most difficulties over yonder, and that lightened the burden by seeing a humorous factor in the most tragic situations. She writes with literary vivacity and charm. Scores of pictures introduce the reader to the personnel in this grand work, and depict the patients they ministered among.

The book deserves a place in every library

5. Avenue Calas.
Geneva, Switzerland.

Editor **Record of Christian Work**,

Dear Sir:

Please, in fairness, allow me to correct one statement made in your review of my novel "A Man of Little Faith." You say that I "slur all the churches" in the town in which the scene of this story is laid. I slur no church. I attack the minister that remains in any church after he has ceased to believe the fundamentals of that church's teaching. I believe that faith in our Lord is the only medicine capable of curing this sick modern world of ours, and I wrote the novel in question for the purpose of showing to what depths lack of faith can lead.

Yours sincerely,
(Signed) Reginald Wright Kauffman.

of the Great War and its sequel in different lands.

In Conference with the Best Minds, by Lorne Pierce. Cokesbury Press, Nashville, Tenn. 272 pages. \$1.75.

A book written to "awaken and foster a sense of the dignity and imperativeness of the minister's calling." It consists of some thirty-one short chapters on varying phases of the preacher's life. As the title of the book suggests, Dr. Pierce lays great stress on the need of the preacher being a constant reader of the best books. At the close of each chapter there is a bibliography bearing upon that particular topic. He disclaims naturally all that is cheap and tawdry. It is great preaching that he is thinking of.

It is written from the standpoint of the modernist. The use of the Bible, though assumed, comes in for no special treatment. "The great man, the great book, the great work of art, through these the successive generations find their best selves, and are trained to approach God for themselves." "The Bible," he says, "never intended to be more than the record of the progressive experience of the life of God in the lives of men." His treatment of the preaching of Jesus is not satisfactory. He properly appraises Jesus from the literary point of view. The question of his deity, his sinlessness, his omniscience, are rather brushed aside. "He was a radical to the point of apparent irreverence. No man ever took the modern mind more into account." He says he "was gracious, sweetly reasonable, but called sin by its right name." But after all the fine things that he says something is lacking. Such to a degree is true of the whole treatment. There is a great gospel to be preached, but what it is, and why it is great, does not impress the reader.—S. C. H.

Ownership, by Clementina Butler. Fleming H. Revell Co., New York. 112 pages. \$1.

The pen of Miss Clementina Butler has con-

stantly been at the service of Christian missions, as her eager and devoted spirit has prompted its efficient labors. Miss Butler has a large heritage of missionary zeal and intelligence, and by virtue of her long and intimate relation to the home base promotion of the cause she has special fitness for presenting any phase of its interests. The consecrated ingenuity of Christian women leaves no stone unturned in the process of building up missionary enterprise, and they do not fail to emphasize the fundamental principle of stewardship,—the threefold stewardship of prayer, personality, possessions.

The present volume is the third in the Stewardship series issued by the Women's Foreign Missionary Society of the Methodist Episcopal church. Its subtitle gives its primary argument,—“God is the owner, I am his steward.” The emphasis is upon the stewardship of possessions as expressed in the tithe. With utmost clearness and deep spiritual feeling the argument is developed. The practice of tithing is treated as our reasonable service, based upon an eternal principle, as a method of meeting our obligation and as a source of Christian joy.

Moving as the argument is, the many instances of wholehearted giving out of the depths of poverty by the Christians of non-Christian lands are even more compelling as inspiration to go and do likewise.—L. M. N.

Star Bright: A Sequel to “Captain January,” by Laura E. Richards. L. C. Page and Co., Boston. 194 pages, decorated cover. \$1.75.

After the death of Captain January, Star Bright—Isabel Maynard,—went to live with her aunt in town. This story tells something of the unhappy because misfitting experience, until after a time she slips away from it all, back to the Island, where Bob Peet—now Captain Bob, who had been badly maimed saving lives during a storm,—is lighthouse-keeper. And old loves are keen as ever, and win!

It is a charming, affecting story.

Success and You, by Nellie E. Friend. Fleming H. Revell Co., New York. 135 pages. \$1.25.

A dozen chapters on subjects such as “Work,” “Self-Expression,” “The Call for Leadership,” furnish occasion for the author to say a lot of nice bracing things for young people.

Sunday School Movement (The) and the American Sunday-School Union, 1780-1927, by Edwin Wilbur Rice. Union Press, Philadelphia. 485 pages.

Is there any man living who knows more about the Sunday school movement than Dr. Rice? His long association with the American Sunday-School Union has given him reason and occasion to learn all there is to be known about its origin back in the 18th century and its development ever since.

This second edition of a work first published in 1917 contains a few changes, and a forecast of what the movement may accomplish in the next hundred years.

Superfluous Man (The), by Milton W. Brown. Standard Publishing Co., Cincinnati, O. 296 pages.

The author's object seems to be to show that Christianity is the only hope of human progress, in opposition to a mechanistic philosophy of the world, and more specifically in opposition to the recent book “The New Decalog of Science.” Among the topics treated in the 17 chapters are America today, crime, war, eugenics, tolerance, the farm, property, and a multitude more. To enforce his line of argument the author marshals facts and statistics from ancient history and up-to-date life. But frankly, we don't quite catch the significance of the title, or what it is all about.

System of Natural Theism (A), by Leander S. Keyser. Lutheran Literary Board, Burlington, Iowa. 159 pages. \$1.35.

Prof. Keyser, who has the chair of Systematic Theology in Hamma Divinity School of Wittenberg College, Springfield, Ohio, has given us this second and revised edition of his textbook on theism.

As is characteristic of the works of this author, it is a model of thoroughgoing analysis and systematic arrangement. These qualities, together with the perfect clearness with which it is written, make it a convenient textbook. It is possibly subject, however, to the criticism that it is too much a syllabus rather than a treatise. Indeed it may be safely said that in order to be used to the best advantage it must be constantly and considerably supplemented.

The author evidently recognizes this, and has listed a considerable bibliography. This list has the merit of consisting of books that are concerned specifically with the subject. It has been made with a degree of discrimination, as is shown by the following quotation from the book: “The author has also tried to bring the list up to date, but has purposely omitted several recent works whose position is so indeterminate as to be of little value to the student who desires to think the theistic problem through.”—W. O. S.

Village Communities, by Edmund deS. Brunner. George H. Doran Co., New York. 244 pages. \$2.25.

Last of a series of five studies of village and community life in America, sponsored by the Institute of Social and Religious Research. We should think Mr. Brunner would heave a sigh of relief.

Part I gives a Summary of the Village Study in over 80 pages; Part II, studies of Individual Villages, eight of them, of different types and in different parts of the country.

AMONG NEW BOOKS.

- At the Lord's Table, by David Owen Thomas. George H. Doran Co., New York. 298 pages. \$3.
 Balanced Burdens, by Stuart Robertson. Doran. 286 pages. \$2.
 Bible of Jesus (The), by W. M. Grant. Doran. 230 pages. \$2.
 Christianity of the Epistles (The), by Arthur W. Robinson. Doran. 127 pages. \$1.25.
 Eleven Christians, by Members of the Fellowship of the Kingdom. Doran. 246 pages. \$1.50.
 Face of Christ (The), by W. W. Weeks. Doran. 250 pages. \$1.75.
 Hurry Call of Jesus (The), by Thomas Jefferson Villers. Judson Press, Philadelphia. 322 pages. \$1.50.
 Idealism as a Philosophy, by R. F. Alfred Hoernle. Doran. 330 pages. \$2.50.
 Israel's Religious Development, by Frederic Breeding Oxtoby. Westminster Press, Philadelphia. 216 pages.
 Life in the Spirit (The), by Bruce S. Wright. Cokesbury Press, Nashville, Tenn. 118 pages. \$1.25.

- Philosophy from Prison (A), by F. R. Barry. Doran. 155 pages. \$1.25.
 Religion of the Lord's Prayer (The), by Edwin M. Poteat. Doran. 140 pages. \$1.25.
 Representative Churchmen of Twenty Centuries, by Hugh Watt. Doran. 256 pages. \$2.25.
 Soul Trapping, and Other Sermons, by John Snape. Judson Press. 150 pages. \$1.25.
 Spirit Dominant (The), by Louisa Johnson Clay. Mercury Herald Co., San Jose, Cal. 125 pages.
 When Power Comes, by Albert D. Belden. Judson Press. 100 pages. \$1.25.
 Worship of the Little Child (The), by Edna Dean Baker. Cokesbury Press. 133 pages.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY KINGS AND PROPHETS OF ISRAEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

September 4. Solomon's Wise Choice.

1 Kings 3, 4-15.

Solomon's religious character is shown by his worship on a regal scale at Gibeon, where were the ancient Tabernacle and the brazen altar (2 Chronicles 1.3-6).

One night he had a dream at Gibeon. What is a dream? Nobody knows, though many speculative answers are given. How far are dreams due to the subconscious mind, to the thoughts and occupations of the previous day? In the Bible a dream was often the medium of divine communication, as here. It came true. This was an appearance of Jehovah to Solomon, with conversation between the two, involving consideration and choice. The account has the ring of a real happening, as if it was a daylight interview. Did Solomon upon awaking regard it as a reality? At least his after life worked out on the lines of what took place, so that the dream gives a clue to his life.

Solomon's choice, 6-9.

Solomon was ready with an answer to God's offer; though not in so few words as God had spoken: still, all he said was good and wise. He expressed gratitude to God for his mercy to his father, whose character he extolled. He acknowledged his obligation to God for placing him on the throne. He voiced his insufficiency for the great responsibility that was his, and with his accountability uppermost he asked for "an understanding (hearing) heart," discernment, good judgment: "a thoughtful mind for governing thy people, that I may distinguish right and wrong" (Moffatt). Public officials need the same gift today. Indeed, everybody does in daily life.

It was his father's wish for him, 1 Chronicles 22.12. No doubt all he said was

what he had been thinking about since his accession.

Please note just what he asked for: a practical mental endowment. Not a Spiritual gift. Was his choice the best possible, as a king and as a man? His life will tell.

God's abundant answer, 10-14.

Solomon's choice pleased God, especially because of what he did not ask. It was an unselfish choice, for the good of the nation. Incidents and information that follow in the Bible show that Solomon had a shrewd wit.

We can read into this incident much New Testament teaching on prayer. "Ask" is a great prayer word in the New Testament. Every believer is privileged to ask what he will, something definite, under certain stated conditions. But anything short of a Spirit-filled heart is not God's best. Intellectual insight and cleverness gave Solomon a lasting reputation for judicial and literary ability, but they did not save him from moral folly and sin, so that his reign and his life were a failure. He did not live God's life (14, Moffatt). Beginning so well, he died a degenerate old man, his kingdom seething with discontent.

God has given us the power to decide our character and destiny by giving us the power to will and to choose.

September 11. Solomon Dedicates the Temple.

1 Kings 8. Lesson portion, 1-11, 62, 63.

The erection and dedication of Solomon's Temple was possibly the most important and spectacular event in the history of Israel after they reached the Promised Land. It inaugurated a new religious era. It occurred a thousand years before Christ. The building lasted 400 years, until the capture of Jerusalem by Nebuchadnezzar.

The Temple was rebuilt by Zerubbabel after the return from captivity, and again by Herod, but neither of these approached Solomon's Temple in grandeur or prestige. The teacher should read the whole story in a Bible dictionary.

In teaching this lesson it will be well to master (1) the historical facts and their significance at the time, and (2) what teaching there is in them for today.

The historical facts, and their significance.

Several objects come into view: the Temple, the ark, the tables of stone, the glory of the Lord, the sacrifices. Each needs to be understood.

The idea of the Temple originated with David, who was not allowed by God to build it, but who gathered material for it. It stood on Mount Moriah in Jerusalem, on the site now occupied by the Mosque of Omar. In size it was small, because worshippers did not go indoors in ancient times, —60 feet long, 30 feet wide, 45 feet high,—but an incredible amount of wealth and labor went into it. Read chapters 5 to 7 of 1 Kings!

The ark, place of God's manifested presence, is already in a tent on Mount Zion nearby. And now the Temple is finished. The ark will be the chief continuing factor between the Tabernacle and the Temple. A representative national assembly is organized to make the transfer and share in the dedication of the building. After 500 years of desert wandering and other vicissitudes the ark disappears into the darkness of the Holy of Holies. No one knows what finally became of it when the Temple was destroyed.

We are nowhere told why the ancient Tabernacle was superseded and dismantled (4), its furnishings being placed in the Temple, except of course David's desire to build God a house equal to his own palace. The Temple followed the pattern of the Tabernacle, but with differences. The shekinah or glory cloud gave the Temple unique standing as the religious center. Compare Exodus 40.34, 35, upon completion of the Tabernacle.

Teaching for today.

Dr. Scofield said that "the typology of the Temple, if indeed it has any typical significance, is most obscure and difficult. The New Testament invariably expounds the typology of the Tabernacle, not of the Temple." There are New Testament statements about believers' bodies being temples of the Holy Spirit (1 Corinthians 3.16, 17; 6.19), also the local church (2 Corinthians 6.16), and the whole church (Ephesians 2.21), but such references do not connect with Solomon's Temple.

God is spirit, and they that worship him must worship in spirit and truth. No longer does the glory of God manifest itself materially in any building, but unseen

in the heart of the believer. Wherever two or three gather in Christ's name he is present, be it in the open air or in a metropolitan cathedral.

Our lesson contains a grand example of organized, united worship. It was, indeed, the whole nation at worship.

There is talk of the returning Jews building another temple in Jerusalem. Ezekiel (40 to 44) had a vision of a still future temple.

September 18. The Kingdom Divided.

1 Kings 12.1-24.

Solomon is dead. Rehoboam his son,—the only son of Solomon mentioned in the Bible,—reigns in his stead. But Saul, David and Solomon had received the kingship upon popular election, and now Rehoboam goes to Shechem (modern Nablus) for his inauguration.

The inaugural does not run smoothly. Solomon's reign was the zenith of Hebrew national glory, but the cancer of luxury and extravagance was already eating at its heart. Taxation and forced labor and oppression of the common people were increasing with the demands of the ruling element, as Samuel had forewarned (1 Samuel 8). Widespread dissatisfaction with labor and political conditions crystallized in a constitutional reform movement of which Jeroboam was leader and spokesman. Religious conditions were not mentioned.

Jeroboam enters into history at 11.26, where we learn that he headed a revolt against Solomon, and had to flee to Egypt. Read 11.26-40 to get acquainted with Jeroboam.

The assembly of all Israel would only accept Rehoboam as king if he lightened their burdens. It was a justified complaint, and a moderate request. Rehoboam wanted three days to consider the request. The destiny of Israel hung in the balance those three days.

It is hardly fair to judge the events that occurred by the ever-enlightening codes of government today. According to the light and practice of the time the elder statesmen gave shrewd, practical, conciliatory advice. We can hardly imagine how Rehoboam was such a shortsighted, inexperienced fool as to pursue the path of arbitrary despotism proposed by his younger associates, but so it was. He thought he was a bigger man than his father. He did not seek God's will.

Secession of the Northern tribes, 16-20.

The inevitable happened. Rallied by such an aggressive leader as Jeroboam the ten Northern tribes broke away from political union with Judah, and repudiated Rehoboam. The unity achieved by Samuel a few lessons back, based upon whole-hearted obedience to God, is broken, never to be regained until Christ comes back as king.

Rehoboam's folly and tactlessness are further seen in his sending Adoram to restrain the Northerners. Adoram was chief of the Department of Forced Labor. Now nobody loves a tax collector. No wonder they stoned him, the official head of a hated and oppressive system.

It proved to be the last meeting of united Israel. The work of 120 years under Saul, David and Solomon was undone. The Jewish race went into decline. The Northern kingdom pursued its course for 254 years under a score of kings, of ten different dynasties, all wicked, until carried into captivity and oblivion by Assyria about 721 B. C. The kingdom of Judah lengthened its career some 388 years, under a score of kings of the house of David, when Nebuchadnezzar took the nation into captivity for 70 years. Some think that the Jews of today are descendants of the composite faithful remnant of all the tribes that returned from captivity.

God in history.

While the narrative gives most prominence to men and their doings, God stands in the unseen, and his purposes are inexorably brought to fruition. It was only a question of time how soon the sentence of 11.11-13 would come to pass. Had Solomon walked in God's way this cleavage would not have occurred. His sin was the real cause behind the more immediate causes.

Verse 15 interprets the rupture from the divine standpoint. Both Rehoboam and Jeroboam were fulfilling God's purpose. Yet they were responsible for their acts.

September 25. Review: The Early Kings of Israel.

The lessons of the quarter cover over 120 years. Saul, David and Solomon each reigned 40 years.

History was written from the standpoint of prominent persons and events. What are we told of the daily life of the people during this period, their occupations, their religious experience, their economic and political condition, all that went to make up their life?

What were the qualities of the leaders from Samuel to Rehoboam? their strong and weak points of character in God's sight? their successes and failures in office?

Did Israel as a nation progress during this period?

Questionnaires and books of questions are popular just now. One such book is entitled "Ask Me A Bible Question!" Let the teacher sit down with pencil and paper, and run through the Bible portion covered by the lessons of this quarter, and draw up all sorts of questions to ask the class. It is a dramatic period in Israel's history, and scholars should master the facts recorded in order to better understand the rest of the Old Testament.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

The Use and Abuse of the Tongue.

James 3. 1-18. September 4.

A firm once advertised to teach the power of oratory in one complete lesson for \$5. Thousands of aspiring young persons poured in their money, and each one received back a prettily engraved card on which was printed:

"Have something to say; say it; stop when you are through!"

He who would rightly use the tongue must train it to say only the right things, and to stop when he is through.

* * * * *

Two boys were speaking of another boy.

"He is so slow of speech," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first.

"But he always studies hard," answered the second.

The art of canceling unkind words by kind words is divine.

And so I charge you by the thorny crown,

And by the cross on which the Saviour bled,

And by your own soul's hope of fair renown,

Let something good be said!

* * * * *

Lord Chesterfield once said: "The manner of your speaking is full as important as the matter."

Training the tongue for gentle accents, soft and low, is worthwhile. It is possible to quote the Twenty-third Psalm so harshly that the words will fall like blows.

* * * * *

A woman who had the name of being a busybody went to her pastor and told him of the wrongdoing of a man in the church. The pastor said:

"Does any one else know this? Have you told any one else?"

To both questions she said No.

Then the good man replied: "Go home and hide it at the feet of Jesus, and never speak of it again! If the Lord wants to bring scandal into the church and neighborhood let him do it! Don't abuse your tongue by letting it be the instrument to cause a scandal!"

Forms of abuse of the tongue specified in Ephesians 4.25, etc., are—lying, foul speech, clamor, and evil-speaking. How much everyday talk would be dumb, and how many pages of books and newspapers would be blank, if these precepts were obeyed! There are many kinds of lies besides gross and palpable ones, as there are many degrees of foul speech besides stark-naked uncleanness; and the refined forms of both are the most pernicious.

How Should I Spend God's Portion of My Money?

Malachi 3.8-12; 2 Corinthians 8.1-5, 9.

September 11.

A selfish, lonely poor rich man stood upon the wharf, looking into the water, trying to gain courage for the fatal plunge he had determined to make. Suddenly the hand of a child, cold and hungry, touched his, and he heard a voice begging for help. He tossed her a dime, then out of curiosity he followed her. He saw her homeless and friendless, and undertook her support. Now near that wharf stands a home for homeless children built and supported by that rich man's money.

For giving is living, the angel said,
then

Go feed the hungry sweet charity's bread!

* * * * *

As the tower of the fire engine house has windows facing all points of the compass, so the heart of the Christian should open in all directions, that no calls for help shall pass unheeded.

As the body's blood circulates everywhere and is stagnant nowhere, so should the circulation of God's portion of our money circulate. Stagnation in either case means disease, and sometimes death.

As water spread over a morass accomplishes nothing, but gathered into a stream drives the powerhouses of the world, so God's portion of our money drives his mills by concentration.

* * * * *

A poor widow, when she received her pay for washing, changed it into 25-cent pieces, spread them out in a row, and singled out the best-looking to put in the collection box next Sunday.

A church cannot prosper where spiders spin webs across the tops of the collection boxes. The church is God's visible witness in a community. Shall we let it go ragged and unkempt while we move about clothed in satins and jewels, looking sleek and well favored? Spend your best upon him, not because the best will come back to you (as it surely does), but because it is only our portion of God's money that we spend. All belongs to him.

The old fable of the young bear who was puzzled to know how to walk has a suggestion for humans applicable to the question.

Said the young bear to his mother: "How can I learn to walk? Shall I move my right paw first, or the left? Or my two front paws together, or the two hind paws? Or all four paws at once?"

"Leave off talking about it and walk!" grunted the old bear.

As we gain spiritual life by imparting it, and clearer views of a subject by teaching it, so we gain clearer knowledge of the way to spend money in God's cause by spending it.

What's Wrong and What's Right with the Movies?

2 Peter 2.1-3; Philippians 4.8. September 18.

Movies are all right when they provide
R—elaxation, give
I—nspiration, extol
G—oodness, present
H—onesty, and
T—each moral principles.

Movies are wrong when the characters
W—ink at wickedness, mock at
R—eligion, sneer at
O—bedience, display
N—uisances, and
G—ive prominence to crime.

* * * * *

Miss Margaret Slattery, visiting in the home of a firewarden on the top of a mountain in California, awoke in the middle of the night, as she supposed, to see flames shooting up on the horizon. Her cries of "Fire!" brought the warden's family to the scene. They told her that she had mistaken the sunrise for a forest fire.

Failure to see both sides of a question, said George W. Coleman, often causes us to mistake the dawn for danger. There are two sides to the movies. Producers cater to the public. Movies are what the people demand, we are told. Therefore, who is responsible for the right or the wrong of the movies?

* * * * *

A pastor has written: "America is not movie-mad, but it is movie-made. The silver screen is a factor in the civilization of every man, woman and child on this continent. The motion picture is as much a part of America as the bathtub, the electric iron, the glass milk bottle."

If religion has successively appropriated the book, the magazine, the daily press, as members of its armory of aggressive spiritual weapons, why balk at the cinema?

* * * * *

Those play-producers who are dishing up foul and obscene stuff on the screen deserve condemnation by all decent clean-minded

people. But such people do not go to see such pictures.

A motion picture church service is democratic. Folks do not have to dress up to go to church in the dark.

Movies in churches may be something new under the sun, but as possible instruments of the kingdom of God they should not be overlooked.

What Would Happen if All Church Members were Really Christian?

1 Corinthians 13. September 25.

The older of two men was urging upon the younger the claims of Christian work in mission countries, and the latter answered:

"But I have never felt any compelling call to give my life in that way!"

To which the older man replied: "Are you sure you're within calling distance?"

A really Christian church member will keep within calling distance of Christian work, and the church would be full of givers to the cause for which Christ gave his life.

* * * * *

When all church members become really Christian they will have learned how to love,

apologize,
begin over again,
be unselfish,
take advice,
admit errors,
face sneers,
be charitable,
be considerate,
be courteous,
avoid mistakes,
endure success,
forgive and forget,
subdue unruly temper,
maintain a high standard,
shoulder deserved blame,
fear God, work hard, and keep the commandments!

* * * * *

Robert Ingersoll, the notorious infidel of an earlier generation, had a godly aunt to whom he sent a copy of one of his books attacking the Bible. On the flyleaf was written over his signature:

"If all Christians had lived like Aunt Sarah perhaps this book would never have been written!"

If all church members were really Christians the world would see only the finest characters, as well as the highest code of morals, and the sweetest and truest love!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

SEPTEMBER, 1927.

THURSDAY, 1st. *The path of the just is as the shining light, that shineth more and more unto the perfect day. Proverbs 4.18.*

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right,
I will look for the flowers by the side of the road,
I will laugh, and love, and be strong,
I will try to lighten another's load,
This day as I fare along.
—"Girl's Own Book."

FRIDAY, 2nd. *Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward! Matthew 10.42.*

Our Lord put stress on little things. Great hours come to us but rarely: common hours are with us all the time. Great hours reveal our possibilities: common hours reveal our consecration.—George H. Morri-son.

SATURDAY, 3rd. *He that is not with me*

is against me, and he that gathereth not with me scattereth abroad. Matthew 12.30.

Any man who has a religion is bound to do one of two things with it, change it or spread it. If it isn't true he must give it up. If it is true he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every man.—Robert E. Speer.

SUNDAY, 4th. *If I regard iniquity in my heart the Lord will not hear me. Psalm 66.18.*

Worship is ghastly mockery without moral faithfulness.—W. L. Watkinson.

MONDAY, 5th. *Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. Psalm 51.1.*

We cannot understand the cross of Christ until we understand ourselves as sinners. No man can be led to the cross by the hand of mere philosophy. He must go up the dolorous way, with his eyes blinded with

penitential tears, his heart choked and suffocated by inexpressible emotion.—Joseph Parker.

TUESDAY, 6th. *My yoke is easy, and my burden is light. Matthew 11. 30.*

There are relatively few who succeed in availing themselves completely of the relief that may be found in the Master's yoke, but the relief is there in spite of human failure. Everyone who unites himself in complete trust with Christ finds it true that Christ is the great Burden-bearer.—Ozora S. Davis.

WEDNESDAY, 7th. *Give us this day our daily bread, and forgive us, . . . and lead us. Matthew 6. 11-13.*

After I have prayed for the carrying out of the Master's purpose through the length and breadth of the great parish of God, what may I ask for myself? Three things: Daily bread, daily forgiveness, and daily leading. Feed me, forgive me, and keep me straight!—James A. Francis.

THURSDAY, 8th. *Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it! Isaiah 30. 21.*

Whatever turn the path may take to left or right,

I think it follows

The tracing of a wiser hand, through dark or light,

Across the hills and in the shady hollows.
—Henry Van Dyke.

FRIDAY, 9th. *As the body without the spirit is dead, so faith without works is dead also. James 2. 26.*

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope. Not in rapture, but in reality, lies true life. Not in the realm of ideals, but among tangible things, is man's sanctification wrought.—Henry Drummond.

SATURDAY, 10th. *Believe on the Lord Jesus Christ, and thou shalt be saved! Acts 16. 31.*

The Philippian jailer was not the first to whom Paul said, "Believe on the Lord Jesus Christ, and be saved!" He had proved it to be the right thing, that which brought results, even such as he affirmed. Did you ever see a person who had been saved?—Walter B. Hinson.

SUNDAY, 11th. *The Son of man is lord also of the sabbath. Mark 2. 28.*

The sabbath is a means of grace, the sabbath is a divine provision by which man can have help and strength and blessing: not something by which he is to be bound, and fastened, and burdened. And it is the Son of man, the master of men, who is the

lord and master of the sabbath.—G. Campbell Morgan.

MONDAY, 12th. *Let him that thinketh he standeth take heed lest he fall! 1 Corinthians 10. 12.*

On, Christian, with care and caution! On, with holy fear and trembling! On, with confidence and faith in Jesus alone, and let your constant petition be, "Uphold me according to thy word!"—C. H. Spurgeon.

TUESDAY, 13th. *There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? 2 Peter 3. 3, 4.*

That Scripture is having its fulfilment wherever I go. I find those who ought to be proclaiming this truth ridiculing it and making light of it.—Robert V. Miller.

WEDNESDAY, 14th. *Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 38.*

Think of the splendid young life around us waiting for the liberating touch of a praying church! A praying church makes it possible for God to do things. It is only when the church gets to prayer about the great need on the harvest field that the Spirit of God can get to grips with the young life about us. One of the tragedies of the mission field is the unsent worker. It is heartbreaking to see the helplessness in the midst of appalling need.—W. Mallis.

THURSDAY, 15th. *There was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. Exodus 10. 22, 23.*

What a wonderful contrast! God does not leave his servants in darkness: they have the light of life. Why should not I expect him to show me the light of his countenance today?—Thomas Champness.

FRIDAY, 16th. *When he hath tried me, I shall come forth as gold. Job 23. 10.*

Out of the thing that is hardest we often may get the greatest blessings. Out of the thing that seems ready to conquer and destroy you God wants to bring to you a faith that you never had before, and a revelation of his love and power that you never dreamed of. That thing you thought a stumbling-stone, God means to make a ladder of ascension to his presence.—A. B. Simpson.

SATURDAY, 17th. *And Jacob was left alone. Genesis 32. 24.*

Left alone! What different sensations those words conjure up to each of us! To some they spell loneliness and desolation, to others rest and quiet. To be left alone without God, would be too awful for words,

but to be left alone with him is a foretaste of heaven.

SUNDAY, 18th. *If any man thirst, let him come unto me, and drink. John 7. 37.*

If there are any of us here today who are sick and tired of the old perfunctory forms of religious life, and the old dead phrases of religious truth, we may fill them up with the living content of God if we will.—Robert E. Speer.

MONDAY, 19th. *God, even our own God, shall bless us! Psalm 67. 6.*

It is our own fault if we make not free with the riches of our God. Never want while thou hast God to go to, never fear or faint while thou hast God to help thee! Find in him thy sun, thy shield, thy guide, thy all!—C. H. Spurgeon.

TUESDAY, 20th. *He shall give his angels charge over thee, to keep thee in all thy ways. Psalm 91. 11.*

The arms of God are completely round about us. He has given his angels charge concerning us. We should call this poetry if it were found in a poetry-book, but it is found in a book which is full of reason, solid thinking, practical experience: a book which justifies its poetry by the severity of its actual life.—Joseph Parker.

WEDNESDAY, 21st. *He ever liveth to make intercession. Hebrews 7. 25.*

In heaven Christ lives to pray. His whole intercourse with his Father is prayer: an asking and receiving of the fulness of the Spirit for his people. God delights in nothing so much as in prayer. Shall we not learn to believe that the highest blessings of heaven will be unfolded to us as we pray more?—Andrew Murray.

THURSDAY, 22nd. *And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me! John 11. 41.*

We hold our thanksgiving service at the close of the campaign. We have counted our converts, and we are ready to sing. But who thinks of sounding the silver trumpet before the mission begins, and of gathering a congregation for praise before a single convert is penitently knocking at the door?—J. H. Jowett.

FRIDAY, 23rd. *And when he came to himself . . . Luke 15. 17.*

Satan attacks our minds and tries to make us reason falsely, even as he attacks our passions. Those who will not hear the Word of God need to be touched by divine wisdom, that they may see the truth. How wonderful it is that when we repent it is a return to right-mindedness, under the influence of the Holy Spirit!—Floyd W. Tompkins.

SATURDAY, 24th. *The ways of the Lord are right. Hosea 14. 9.*

God writes in characters too grand
For our short sight to understand.
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, of life,
The endless war, the useless strife.
But there, with larger, clearer sight
We shall see this, His way was right.
—John Oxenham.

SUNDAY, 25th. *Every one in his place. Jeremiah 6. 3.*

Thank God for every great man given to us! At the same time the real work of the Christian church is being done by an innumerable multitude of holy and humble men of heart. There is a host of faithful ministers whose voice is never heard on conference platforms and whose names are never trumpeted in the newspapers, there is a host of faithful officers and deacons, there is a host of Sunday school teachers and workers among the young, there is a host of holy women, there is a host of people who are instant in prayer; and this unnamed and unhonored multitude really make the church.—J. D. Jones.

MONDAY, 26th. *Blessed is the people that know the joyful sound! They shall walk, O Lord, in the light of thy countenance! Psalm 89. 15.*

There is nothing in daily discipleship with Christ calculated to create bile. Whether we walk on the sunny or the sunless side of the street is largely a matter of choice.—W. L. Watkinson.

TUESDAY, 27th. *Lord, what wilt thou have me to do? Acts 9. 6.*

Duty is gradually revealed. Suddenly was Paul converted: gradually learned he what that involved. He found that illumination of soul is different from illumination of the future. The next duty is the key to victorious living.—George H. Morrison.

WEDNESDAY, 28th. *For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephesians 3. 14.*

Dear Christian, this is the only way to obtain the blessing!—Andrew Murray.

THURSDAY, 29th. *And the spirit cried, and rent him sore, and came out of him. Mark 9. 26.*

Evil never surrenders its hold without a sore fight. We never pass into any spiritual inheritance through the delightful exercises of a picnic, but always through the grim contentions of the battlefield. Every faculty which wins its spiritual freedom does so at the price of blood.—J. H. Jowett.

FRIDAY, 30th. *The just shall live by faith. Hebrews 10. 38.*

When I cannot enjoy the faith of assurance, I live by the faith of adherence.—Matthew Henry.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

SEPTEMBER, 1927.

Thursday, 1st. The Acts 9. 10-19. (Read also 22. 12-16.)

ANANIAS.

God often uses simple and humble instruments to help others who whilst brilliant in the knowledge of this world are babes in things of divine and eternal importance. Our Lord awoke the little maiden from her death-swoon, and called Lazarus back to life, but others could give food to the one, and unswathing to the other. Ananias is a beautiful illustration of this law. To his hands Christ intrusted the conclusion of the work he had commenced in the heart of Saul. We know little of him, except that he was devout, and had a good standing with the Jews of Damascus: but he was evidently on intimate terms with the Saviour.

He went immediately to the house where Saul was lying, and on the strength of Christ's assurance called the arch-persecutor "Brother!" This must have been comforting to that stricken soul. Sight came to the blinded eyes at his touch, and the Holy Spirit anointed the convicted persecutor with humility, gentleness, and peace. His baptism made a final and irreversible break with the past. Henceforth he was one of the followers of the Nazarene.

It is most important to notice that Ananias laid stress on Saul being filled with the Holy Spirit. This was clearly the universal experience of the Christians of that time: 2. 4; 4. 31; 13. 52; Ephesians 5. 18. It is a great question whether, speaking generally, the Christians of today can claim to be in this holy succession. The Saviour's use of the Greek equivalent of "He" in John 15. 26 forbids the idea of his being an influence. He is on an equality with the Father and the Son: yet by so many there is no definite appeal for his personal indwelling, guidance, and equipment. As is clear from the earlier chapters of The Acts, the apostles sought repeated infillings of his gracious influence.

Nothing is more needed at the present time than a more intelligent and conscious hold on the living and most gracious personality of the Holy Spirit. It would mean for many a fresh discovery of the divine resources. The added power of the Spirit's indwelling would transform the weakling and timorous into witnesses and soul-winners.

We thank thee, O God, that even thou didst win to thy service Saul of Tarsus,

transforming him into Paul the apostle! We pray thee to give us that same quickening impulse, that we also may have power with God and man, and go forth to be thy messengers to the world. In Christ's name.

Friday, 2nd. The Acts 9. 19-25. (Read Galatians 1. 11-17.)

TIME TO REFLECT.

Failing another source of information than The Acts we might suppose that Paul plunged at once into as eager a defence and advocacy of Christianity as his previous attacks against it; but his own statement in the Galatian epistle compels us to interpolate an interval of three years between verses 20 and 21. He wanted to be alone, to readjust his ideals, to reflect on the revolution which had suddenly broken in on his life. He needed, indeed, to reconsider the whole teaching of Scripture forecasts in the light of his new experience. Why should he not visit the place where Moses saw the bush on fire, which no mortal hand had kindled, or Sinai, or the cave where Elijah sheltered? Apparently it was in some such seclusion that the Holy Spirit revealed the inner meaning of the cross, and led him to see himself there, and to count the loss of all things as worthless compared with the knowledge of Christ Jesus his Lord.

We all need these times of seclusion. Life for most of us is too swift. Business all day, companionship with others, the round of society, entertainments and amusement steal away those priceless hours when the mind might have time to reflect, and the spirit to worship. Sometimes a spell of sickness or a long sea voyage gives us time to reflect on what has been, and is, and shall be; but on the whole we are losing the faculty of self-knowledge, of recollection, and of vision.

We can well understand how, on his return to Damascus, his new-found Christian attitude and preaching aroused the hatred of the synagogue. The Jews discovered that it was no mere Ananias who had entered the arena, but one who, being versed in their dialectics, was able to prove that in rejecting Christ they had refused the key and clue to their own Scriptures. The more they opposed him the more he increased in strength. A secret plot was formed to take his life, and he was only saved by the stratagem of his friends.

O blessed Spirit of truth, come to illumi-

nate our hearts and minds in the sacred teaching of Scripture, that we may find the Saviour there, and also in our hearts! Make us strong to confess him, and may we ever learn so to participate in his cross that one day we may be permitted to be with him in the throne life of heaven! In his name.

Saturday, 3rd. The Acts 9. 26-30. (Read also 22. 17-21.)

BACK TO TARSAUS!

Escaping from Damascus, Paul made for Jerusalem with the intention of seeing Peter, but he might have failed in this, since the rumor of his conversion seemed incredible, had it not been for the intervention of Barnabas, who, according to ancient tradition, had been his fellow student, educated with him at the feet of Gamaliel. Through his good offices he was brought into contact with Peter and James, and was perhaps a guest at the home of Mary, the mother of Mark, and the sister of his friend, Colossians 4.10. A blessed fortnight followed. He was with them going out and coming in at Jerusalem, and preaching boldly in the name of the Lord.

We can imagine the blessed fellowship between Peter and this new-made disciple. How often would Paul say, "Tell me more about the Master!" Would they not visit together the Garden, Calvary, and the Garden tomb? Would they not kneel together where he had knelt? Would not the Upper Room, and the details of the last discourses consume many a holy hour? Also the village and home at Bethany, and the spot from which he passed in the ascension.

The question naturally arises whether we make enough of the blessed experiences through which our friends have passed. Malachi tells us of the many who in his time spake together of the things of God, whilst the Lord hearkened and heard and wrote it in the book of remembrance.

But Paul was not permitted to continue in this happy fellowship. On the very spot, the synagogue of the Hellenist Jews where he had argued against Stephen, he now uplifted Christ, but they would have none of it. It gave him, he tells us, great sorrow and unceasing pain of heart. He could have wished himself anathema for their sakes, who were his kinsmen according to the flesh, but there was no alternative than to leave the city. As in an agony he knelt in the Temple, pleading for direction, all debate was closed by the Master's voice, "Depart, for I will send thee far hence to the Gentiles!"

O blessed Saviour, our lives are thine! Do with us as thou wilt, and send us whither thou wilt! Only use us to the last hour of life, that we may glorify to the

utmost thy dear name, and realize the purpose for which thou hast sent us forth!

Sunday, 4th. The Acts 9. 31-43.

PETER'S ITINERARY.

When Paul left Jerusalem for Tarsus the church throughout Judea and Samaria had peace, and walking in the paracletism of the Paraclete was multiplied. Peter took advantage of the lull in the storm to visit the Christian congregations throughout Judea, and the more so as the fury of the Jews had been diverted from the church to the Roman emperor, who was proposing to put his image in their Holy Temple. In the course of time he came to Lydda, where he became the health-giving medium of his Master, and lifted Æneas from an eight-year paralysis. Thence he was summoned by an urgent message from Joppa, six and a half miles distant on the rocky seacoast, to the room of death where the beloved Dorcas lay. His prayer on her behalf prevailed with God, and when he took her hand in his she arose to become once more the gentle friend of all the saints and widows in the little town.

There, however, his work seemed finished. Before him lay the Mediterranean. The house in which he lodged—the house of Simon the tanner,—had associations with death and its accompanying ceremonial pollution which were extremely distasteful to a conscientious Jew. What was to be the next step in the fulfilment of his life work?

How often is this our position in life! We have apparently come to the sea. Our work seems finished. The opportunity that was opened to us has closed. What next? At such times, dare to believe that God's purpose is not exhausted, nor is his plan finished! But we have need of patience. There must be no undue excitement or agitation. We must dare to believe that even the waiting is part of the divine plan. God knows just where we are, and will send for us when and where we are needed. Hush, my soul! Wait thou patiently on God!

Give us grace, O Spirit of God, to trust thee absolutely in all times of disappointment and need for guidance! Thus may we go forth to speak or be still, to work or suffer, to live or die, intent only to do thy will! In Christ's name.

Monday, 5th. The Acts 10. 1-20.

THE DOUBLE VISION.

In Matthew 16.19 we learn that to Peter were given the keys of the kingdom of heaven. On the Day of Pentecost, under his sermon, the door of salvation was opened to the Jew. He was now privileged to unlock that same door to the Gentiles, and so introduce a new era into the history of Christendom. The importance of this event cannot be exaggerated, hence the

space given to the careful narration of what took place.

Cæsarea was the residence of the Roman viceroy, and for the maintenance of his authority 600 soldiers were stationed in the barracks under the command of Cornelius, who had renounced the religion of his nation and had become a worshiper of Jehovah, though still outside the pale of the orthodox Jew.

He had probably heard of Jesus from Philip, and set himself to pray for further guidance, which was given by the remarkable visit of the angel, who bade him send for Peter. This happened at three o'clock in the afternoon, and almost immediately a delegation was started to secure Peter's presence and help. What an encouragement was given to this lonely seeker after the truth, to learn that his prayers and gifts were regarded as fragrant incense: for such is the meaning of the word memorial! How blessed is the suggestion! All over the world devout souls are crying to God for his blessing and guidance. They do not come in the way that we have been taught to come, but their feeling after God, if haply they may find him, is equally dear to the Almighty.

Peter on his part had beheld the vision of a redeemed world. God had shown him that he should call no man common or unclean, and the knocking below gave the clue to its meaning.

We are always standing between our visions and our tasks. Not the vision apart from the knock of appeal, and not the knock apart from the vision. Above all, wait for the still small voice of God's Spirit, saying, "Get thee down, I have sent them!"

Make us sensitive to thy least summons, our Father, that we may ever listen for thy voice! Above all, make us so humble, so lowly, so willing to be sent on thine errands, that we may become thy chosen vessels and ambassadors! In Christ's name.

Tuesday, 6th. The Acts 10. 21-33.

CORNELIUS' WELCOME.

Evidently the good centurion was a beloved and honored master. The servants in the home are able to form a just opinion of their employer, and in this case there was an unhesitating witness borne by all three to their master's character. Note, also, the reverence with which they spoke of "the holy angel" who had visited their master's home!

That afternoon Peter thought it wise to ask the elders of the Joppa church to accompany him to the centurion's palace. He had now no hesitation about visiting it, but knew that there would be strong protests on the part of his stricter brethren.

The journey, skirting the Mediterranean shore, occupied more than a day, but on their arrival they found not only Cornelius

waiting for them, but a group of his kinsfolk and near friends. Under the impulse of the moment, and with the feeling of deep reverence for the God whom Peter represented, the centurion prostrated himself at his feet. But with his own hands Peter raised him up, reminding him that he was a simple man like himself. Cornelius then explained the events which had led up to the interview, whilst Peter explained that his own scruples in entering a Gentile home had been miraculously removed, and that he had been taught that the barriers which had long separated Jew and Gentile had been for ever removed.

Verse 35 is of profound significance. When our Saviour died he bore, and bore away for ever, the sin of the world. He was the propitiation for our sins, and not for ours only, but for those of the entire race, 1 John 2.2. Therefore it is possible for God to accept all true and faithful souls that live by faith in the unseen and eternal.

O Saviour Christ, we can never thank or love thee enough for thy wonderful work of redemption achieved for the salvation of this lost world! We thank thee that we have been privileged to learn the full meaning of thy cross, and we thank thee also for the knowledge that myriads who have not been folded in thy professing church shall come from the East and West, and sit at thy table in thy kingdom.

Wednesday, 7th. The Acts 10. 34-48.

PETER'S SERMON.

Peter's address fell into three distinct compartments. He told again the story of Jesus, who, though habited in great humility, was Lord of all. He gave his personal witness to his resurrection from death. He proclaimed the forgiveness of sin. Not a word about circumcision! No suggestion that they must pass through the synagogue to the church! The one condition of forgiveness was faith in him whom God raised from the dead. There was no attempt at an eloquent appeal. These were the naked facts. But we cannot guess what course the speaker might have taken, because all suddenly an indescribable impression swept over the audience, as a summer breeze over rustling corn.

It seemed as though the Spirit of God was eager to come at once in touch with these eager seekers for the truth. On the Day of Pentecost Peter had time to develop his argument, and drive home his appeal, but here neither was required. The Holy Spirit fell on all them that heard the Word. No sound as of a rushing mighty wind, no fiery baptism, but the six brethren who accompanied him were amazed as they heard them speaking, in their own tongues, of the wonderful works of God. As Peter said afterwards, "The Holy Spirit fell on them, even as on us at the beginning."

It has been truly said that of all incidents in apostolic story this was most momentous in its results for us. It was the birthday of Gentile Christendom. All the members of the vast human family, hand linked in hand, could now say, "He is our peace, who hath made both one, and hath broken down the middle wall of partition." See Ephesians 2.11 to 3.6. The rite of baptism sealed this wonderful scene. Thus the last barrier was broken down between Jew and Gentile.

O blessed Spirit of God, we long that thou shouldst more often break in on our sermons and teachings and services with thy glorious revealed presence! Our preaching too often lacks thy seal, our words are lost in the air. Come once again and baptize our churches with another Pentecost! In Christ's name.

Thursday, 8th. The Acts 11.1-18.

THE JERUSALEM COUNCIL.

The rumor of Peter's action in the home of Cornelius greatly disturbed the mother church at Jerusalem, and his conduct was fiercely arraigned and challenged. The offence was not that he had preached the gospel to the Gentiles, but that he had eaten with them. Probably he had not only associated in their ordinary meals, but had partaken of the Lord's Supper. Therefore, taking with him a delegation of Joppa friends and witnesses, he went up to Jerusalem.

The simple narration of what had transpired in the centurion's home was listened to with profound interest. The threefold vision of a redeemed world, the simultaneous appeal of the group at the door, so aptly synchronizing with the vision, the bidding of the Holy Spirit, the corresponding vision granted to Cornelius, the repetition of the scenes in which they had participated some seven years before, constituted a mass of evidence which silenced opposition. Criticism came afterwards, but for the moment there was the unanimous consent of the council of apostles and brethren. All felt that a new door was opened, a fresh leaf in church history turned.

Let us live as Peter did when acting in the will of God! Each of us was sent into the world for a given purpose. There is certainly in the mind and plan of God a clearly defined pattern for every human life. From time to time circumstances unfold that plan, as clearly as Peter's vision. Our lives are dear to our Father, and he longs to make the best of us. As we wait on him, impressions are received, incidents unfold, a sermon or letter or casual remark affords indications which seem slight in themselves, but like a straw indicate the movement of the current. The stepping forth in obedience may be countered by the opposition of others, but at all costs we must step out on

the unknown paths, and as we proceed, step by step, all needed supplies are given.

Heavenly Father, may we never wilfully withstand thee! Thou hadst a purpose in our creation and sending forth: help us to understand and fulfil it! Whether we are called to active service or possible suffering, it will be enough for us to do thy will, and win at last thy smile!

Friday, 9th. The Acts 11.19-30.

THE FIRST GENTILE CHURCH.

A violent storm of persecution broke up the outward fellowship of the mother church, and scattered the disciples widely over the Roman world. The objective of most of them was the Jewish synagogue. But the natives of Cyrene in N. Africa and Cyprus, Hellenist Jews, had small sympathy with the hard and fast lines of Hebrew Christianity, and began to preach to Greeks. (There is no doubt that this is the correct reading. They addressed not Hellenist Jews, but pure-blooded Gentile Greeks.) "This," says Farrar, "was one of the moments in the ascensive work begun by Stephen, advanced by Philip in Samaria, authorized by Peter at Cæsarea, which finally culminated in the life, mission, and epistles of St. Paul."

The news excited the most profound interest in Jerusalem, and Barnabas was commissioned to watch the movement, and report. There could not have been a wiser choice. His Levitical descent, the gift he had made to the funds, his fellowship with Paul, and his gracious spirit, formed a combination which the leaders of the church realized as specially suitable for the delicate work required. "He was a good man, full of the Holy Spirit and faith." He at once recognized the movement to have received the divine seal, but being conscious that the type of people that were being attracted into the church needed the sympathetic handling of one who was familiar through his college training with Greek methods of thought, he nobly went to Tarsus, and "when he had found Paul, he brought him to Antioch."

This act displayed the sincerity and depth of Barnabas' character. Many a meaner man would have kept the reins in his own hands, would have desired to have all the honor and credit of bringing this good work to yet richer fruitage, would have been jealous of interference. But apparently none of these thoughts entered the heart of Barnabas. This was God's work. It must be done by the best instrument.

Our Saviour Christ, who didst gird thyself as a servant to wash the feet of thy disciples, grant unto us the teaching and help of thine own Spirit that we may be willing to be treated as last and least if only the success of thy gospel and the glory of thy name may be better served!

Saturday, 10th. The Acts 12.

It was a graceful act on the part of the earliest of the Gentile churches to send help to the mother church at Jerusalem. On their arrival Barnabas and Paul found the church in great distress from the outbreak of fresh persecution. Herod was anxious to establish his throne by conciliating the religious leaders, and he realized that the extirpation of the Christian faith was the easiest way to general popularity. James was slain by the sword. Peter was arrested and imprisoned for the seven days that the Feast lasted. The Christians, knowing that his death would be an irreparable loss, poured out their hearts in unceasing prayer, but the last night had come, and at dawn the tragedy would be complete.

Peter was sleeping. Through all those seven days an angel had been waiting for orders, and when the precise moment arrived his gentle light shone on the sleeping forms. He had to smite Peter on his side in order to awaken him; but there was no need for feverish haste, and the apostle had time in which to bind on his sandals, gird himself, and put on his outer cloak. His hands and feet had been noiselessly set free to obey the summons, and as he passed the sleeping sentries, and afterwards the great iron gate, it seemed to him as a dream.

That iron gate, how we dread it! How impossible it seems to get past it! Only this one thing between ourselves and liberty, love, and life! We cannot open it. Only God's strong angel can do that, and when the moment arrives that he has fixed, then, and not before, it will seem to open of its own accord, pushed back by strong invisible hands.

It may be that some reader of these lines is at this very moment in Peter's plight. Let such pray and trust! God will hear your cry, and at the precise moment of your need the iron gate will open, the morning sun will light you.

I called upon thy name, O Lord, out of the lowest dungeon! Thou heardest my voice: hide not thine ear at my breathing, at my cry! Thou drawest nigh. Thou sayest, Fear not! Thou wilt plead the causes of my soul. Thou wilt redeem my life. Thou wilt not cause grief forever. Though thou dost cause grief for my discipline, yet wilt thou have mercy, according to the multitude of thy tender mercies.

Sunday, 11th. The Acts 13.1-12.**THE MISSIONARY IMPULSE.**

That hour witnessed the birth of Christian missions: and it is significant that the five men here named, who gave themselves to prayer and fasting for guidance, represented five different countries. Clearly the need for a fresh advance was pressing on their hearts. On further inquiry, the Holy

Spirit, Christ's vicar, the director and administrator of the church, bade the little group set apart two of their number to a mission which he would unfold as they dared to step out in obedience to his command. There was no hesitation or delay. The laying on of hands was equivalent to the ancient custom of presenting a sacrifice to heaven before it was laid upon the altar. Thus they sent them away, but notice, we are particularly told that they were "sent forth by the Holy Spirit" himself.

What crowding thoughts must have filled their hearts as they sailed across that streak of a hundred miles of blue water, not knowing what awaited them in the immediate future! It was quite natural to begin at Cyprus, which was familiar ground to Barnabas; but nothing specially happened till they reached the capital, where they found the governor under the pernicious influence of a Jewish sorcerer, whom we should describe as a necromancer or spiritist. A belief in the unseen world of spirits seems to be indigenous to the mind of man. The nations of that time, having lost faith in their national deities, seemed driven to get a connection with the unseen world through these mediums. Is not this the reason for the spread of spiritism in our own time? Thousands have drifted from Christ to the use of mediums and necromancers, who make preposterous claims on their credulity. When men are living in the power of the Holy Spirit they have no need for such. There is an inner witness, a still small voice, a pure flame of light and love, an innermost knowledge. This is the Yea and Amen of the Holy Spirit, witnessing with our spirit.

O holy Saviour, we pray thee that there may ever be an open channel of fellowship between thee and us, so that we may not be tempted to seek elsewhere for illumination and guidance! Open our eyes to see, our ears to hear, and our hearts to obey!

Monday, 12th. The Acts 13.13-28.**THE FIRST GENTILE SERMON.**

The desertion of Mark at Perga was disheartening to the two elder missionaries. Paul from this time assumed the leadership of the campaign, and the two evangelists struck up from the seacoast to the tablelands of the interior, 4000 feet above the sea-level. This journey would consume a week of constant climbing and travel, and they were glad to find convenient lodgings in the Jews' quarter. It was in the synagogue that they opened their mission. In reply to the courteous request of the synagogue leaders, Paul seems to have risen from his seat, and with beckoning finger began to speak to the expectant throng.

Judging by his address, as recorded here, it is more than likely that the first chapters of Deuteronomy and Isaiah had been

read in the hearing of the congregation, and they furnished the apostle with his subject matter. With great dexterity he showed from these passages that Jehovah had promised that of David's seed he would raise up a Saviour. This promise he declared had been fulfilled in the gift of Jesus of Nazareth. John the Baptist had recognized and proclaimed him, acknowledging that he was not worthy to unlouse his sandals. True, the rulers at Jerusalem had put him to death, less from wickedness than from ignorance, but God had raised him up.

Note those words: "John fulfilled his course." For each of us a course is marked out. So many years, so many hills to climb and valleys to descend, so many companions to accompany, so many obstacles, difficulties, and people to meet. Dare to believe that all has been planned by One who is "too wise to err, too good to be unkind!" All along that course are alleviations, friends to greet, brooks to quench the thirst, the scent of flower gardens, as well as the biting storm winds. Let us dare to follow on, because as it was with the Baptist, so we also shall meet the bridegroom himself!

Give us patience, O blessed Lord, to enable us to lay aside every weight, and the sin that doth so easily beset us, that we may run with patience the race that is set before us, looking up to thee for words of inspiration and direction, that we may finish our course with joy, and fulfil the purpose with which thou hast commissioned us!

Tuesday, 13th. The Acts 13. 29-41.

THE CLOSING APPEAL.

The apostle showed that the resurrection had been anticipated in the psalm in which God had addressed David as his son. Isaiah also had foretold that God would give to his true children the sure mercies of David, who had also expressed his certain conviction that God would not leave his soul in Hades, nor suffer his holy One to see corruption. Clearly the psalmist meant a further reference than to himself. He had died and seen corruption, but Jesus whom he proclaimed had not been left in the unseen world, and certainly his flesh had not seen corruption. He had, indeed, spoken with many who had met and conversed with him, and there was no doubt that he was living, and that in him there was not only remission, but justification.

The concluding passage of this sermon, which may be taken as a specimen of Paul's preaching and appeal, was a quotation from Habakkuk. It warned them that the refusal to accept this gospel would be followed by the same terrible retribution as overwhelmed their forefathers, who were swept away before the Chaldean invasion because they definitely refused the pleadings of their prophets. Perhaps he had

noticed the same incipient refusal of his message and repudiation of his appeal as he had experienced years before during Stephen's address, when the appeal to reason abruptly broke into the same home-thrusts as those which he now launched on his audience.

What a world of joy and peace is opened by verses 38 and 39! Listen, all you who are burdened with a sense of sin, and are constantly pleading with God for pardon! Dare to believe that our Saviour bore your sins, and the sins of the world, to his cross: stood there, so to speak, as though charged with them, and when he died put them away for ever! Trust him! Your sins are absolutely blotted out, forgiven, dropped into the ocean of eternal oblivion: and you are not only forgiven, but justified. You stand before God robed in the righteousness of Christ, imputed to you at once, and to be gradually imparted by the operation of the Holy Spirit.

My Saviour, how can I sufficiently thank thee for bearing my sins in thy own body on the cross? Thou hast died for me. My sins are blotted out, and thy robe of righteousness clothes me. Accept my loving devotion!

Wednesday, 14th. The Acts 13. 42-52.

TURNING TO THE GENTILES.

Paul's sermon produced a profound impression, and as the congregation streamed out there was a unanimous request that the message might be repeated. During the week the apostles had ample opportunities of still further work among the many inquirers, both Jews and proselytes, who desired to know more of the grace of God. The crowd of the following sabbath, however, aroused the jealousy of the Jewish leaders, who broke in with flat contradiction and bitter taunts, and compelled the apostles to speak out boldly. They had offered them eternal life in Christ, which they had definitely refused, and there was no alternative than to turn to the Gentiles. In this they were obeying the mandates of one of their favorite prophets, Isaiah.

During the ensuing days or weeks the Word of God spread with amazing success. Large numbers of Gentiles accepted Christ as their Saviour, and formed themselves into a little community or church, from which the light spread throughout the entire district. But the Jews succeeded in securing their expulsion from the city. They could not, however, destroy the infant church, which was filled with joy and with the Holy Spirit.

Do we know enough of that holy joy and that Spirit-infilling? The two are one, because the apostle distinctly connects them when he reminds us that the fruits of the Spirit are love, joy, and peace. The pressure of modern life is hard on us all. We

get wearied and jaded by its rush and turmoil. With too many of God's children there is a pensiveness, a sedateness, which fail to attract the younger generation: hence we have the repeated exhortations of our Lord to good courage, and of his apostles to "rejoice in the Lord alway." A happy heart, in which the springs of joy and love are ever rising, sets bells ringing everywhere as it passes on its way.

O blessed Spirit of God, give us to hear that song of the Lord in the heart which shall well up from the heart to lips and express itself in our lives! Let the beauty of the Lord our God be upon us! In Christ's name.

Thursday, 15th. The Acts 14.1-25.

PERSECUTED, BUT NOT FORSAKEN.

Persecuted in the city of Antioch, the apostles fled to Iconium, sixty miles further into the interior. On the sabbath they entered the Jewish synagogue, where their fervent addresses won many converts, but as at Antioch aroused the fierce opposition of the Jews. For a time the miracles they wrought, and which authenticated their words, appear to have postponed their expulsion. They continued their ministry "for a long time," till a plot against their lives compelled them to leave the city for Lystra. But they left a group of Christians behind, a little church which gave the apostles reason for comfort amid the pressure of their many trials.

At Lystra the intelligent interest of a cripple suggested that he had faith to be healed, and Paul reciprocated by healing him in the name of Jesus. "Surely these men are gods in the likeness of man," the people said, and divine honors were prepared. As soon as Paul and Barnabas realized this, they disillusioned their would-be worshipers. But their chagrin and disappointment predisposed them to listen to the Jewish slanders and incitements to violence. Paul was stoned and dragged outside the city gate, but he was not dead, and as the disciples stood around him in an agonized group he recovered sufficiently to accompany Barnabas to Derbe, twenty miles distant, on the following day. Apparently the Jews thought that Paul was dead, and therefore discontinued their pursuit.

With magnificent heroism these two brave men finally returned to each of the places where tiny groups of believers had been formed. They had to be constituted into ordered communities. A new church order of presbyters, elders, and deacons had to be inaugurated. The work was effectively achieved, and those churches were ready to receive him without shame on his second tour.

We are too anemic! We don't hazard all for Christ. We flinch before criticism and

opposition. Oh for a baptism of God's dynamic!

We thank thee, O Lord, that thou didst empower men like these to lay the foundations of thy church amid storms of hatred and opposition! Create in us also, we entreat thee, the same spirit of heroic faith, that we may do something for thy church and the world which will live when we have been called home to thyself!

Friday, 16th. The Acts 14.26 to 15.5.

(Read also Galatians 2.1-10.)

WELCOME HOME!

What a welcome the two missionaries must have received from the church at Antioch! The hardships to which Paul had been subjected left a permanent scar on his memory, and probably also on his physical strength: see his last epistle, 2 Timothy 3.11. But the fire burnt within his soul, and no Jewish prejudice could be permitted to hinder or spoil the work on which the Holy Spirit had set his seal. Satan made the attempt, but was foiled.

The grace of God for which their fellow disciples had prayed as they sent them forth, had been realized to the full. Jewish and Gentile converts, living side by side in church fellowship at Antioch, were full of congratulations. The sky seemed without cloud. Not only had God wrought with them, he had also wrought through them. But suddenly the outlook was overcast by the intrusion of false brethren who secretly introduced questions and doubts which threatened to rend the happy fellowship of the church. "Except ye be circumcised ye cannot be saved" was the bombshell flung ruthlessly into the Antioch church, causing "no small dissension and questioning."

It was finally decided to refer the matter to the mother church, and as the party of three—for Titus had now joined them,—traveled southwards, telling everywhere their wonderful story, they were everywhere greeted with warm expressions of approval and joy. But on their arrival at Jerusalem, when they had told their story to the assembled church, some of the Christian Pharisees at once arose and insisted on the necessity of maintaining the Mosaic system, and its initial rite. The matter was so serious that it could only be solved by the deliberate judgment of the church at a meeting specially called. Paul spent the interval as narrated in Galatians 2.

Amid all this confusion Paul seems to have lived in close fellowship with the Saviour. He tells us that he went up by revelation, as though there were hidden stores of peace, and joy, and strength, and understanding, which were opened to his mind and heart.

Gracious Father, when the world is strong against us, and when our dearest plans are threatened, teach us to hide in thy presence,

and experience thy marvelous lovingkindness! Keep us as the apple of thine eye, and hide us under the shadow of thy wings!

Saturday, 17th. The Acts 15. 6-29.

THE FIRST CHURCH COUNCIL.

A grave question had to be settled. Was Christianity to become a Jewish sect? Were the Levitical rites and ceremonies to be regarded merely as types, or were they to be permanently associated with Christ's great appeal to mankind? Did salvation depend on faith alone, or on faith in Jesus plus the law of Moses?

In that momentous church council many spoke on this side and that. Finally Peter said that in his judgment the matter was settled in the house of Cornelius when the Holy Spirit descended on uncircumcised Gentiles equally as on the church at the beginning. Barnabas and Paul declared that the Gentiles of Asia Minor had been blessed altogether apart from the Jewish rite. James indicated some minor points, which were clearly incumbent on Gentile communities, but even he did not advise the rite of circumcision.

The letter which embodied the findings of the conference signalized the defeat of the Pharisee party. The leaders of the church gave Paul and Barnabas the right hand of fellowship that they should specially concentrate on the great world that lay beyond the narrow limits of Judaism. From that moment a relentless war broke out, and every church planted by Paul became liable to the visitation of these vehement ritualists, who traduced his personal character, distorted his motives for refusing to take gifts from his converts, and dwelt cruelly on his physical weakness.

But one outstanding fact must be emphasized. In their circular letter there was a distinct affirmation of the personality of the Holy Spirit. "It seemed good to the Holy Spirit and to us." To say that he is an influence or a divine breath is to tamper with the truth. For the present his aim is to reveal and glorify our Lord. In the future we shall come to know him more intimately for himself.

O Holy Spirit, third person in the blessed Trinity, be not as a passing breath or emotion, but a gracious personality in our experience! Teach us how to abide in Christ! Use us for the furtherance of thy purposes! May we be vessels meet for thy use, and keep us ever full to the brim by thy gracious indwelling! In Christ's name.

Sunday, 18th. The Acts 15. 30-41.

THE BREAK BETWEEN OLD FRIENDS.

When the letter from the mother church reached Antioch it gave great satisfaction. It was clear that the church leaders did not insist on the Gentiles becoming Jews before they became Christians. Paul and Barna-

bas were therefore able to resume their ministry, teaching the disciples and heralding the message of the gospel to the vast Gentile population.

Notice the careful use of the prepositions in this remarkable chapter! They rehearsed what God had done with them as their ally, and all that God had done by or through them as his instruments, 4, 12. These should characterize all of us, the divine companionship and the divine source of supply through the channel of a human life.

The break in the old and affectionate alliance between Paul and his friend was deplorable. It was natural that Barnabas should wish to give his young kinsman the chance to rehabilitate himself, and it was natural on the other side that Paul should object to having to face the difficulties of another long journey with the haunting fear that Mark might again desert them. Paul speaks kindly of Barnabas in 1 Corinthians 9. 6, and of Mark in Colossians 4. 10 and 2 Timothy 4. 11. Evidently, therefore, the misunderstanding was soon made up, and the fact that Silas was willing to accompany the apostle, and that the brethren specially commended Paul to the grace of God as they started forth, suggests that in the opinion of the church his attitude was justifiable.

Whenever we are about some great enterprise for God we shall find, as Bunyan puts it, the strong man armed "straddling across the way." The crew mutinies as Columbus sights the long-looked-for coastline. Nothing tests character so deeply. It is difficult to be resolute without being obstinate. If you are compelled to differ from your companions, let it be in love! Let all observers see that you are not biased by selfish motives, and have no objective but the cause of truth!

Grant us, O Lord, the light of thy Holy Spirit, that we may be delivered from all envy, jealousy, and uncharitableness, and have a right judgment in all things, that we may walk righteously before thee and charitably among men, ever looking for the blessed confirmation and help of thy Holy Spirit, the giver and nourisher of love!

Monday, 19th. The Acts 16. 1-10.

EUROPE AT LAST!

Through regions rich in flowers and natural beauty Paul and Silas, skirting the shores of the Mediterranean, passed through Syria and Cilicia, confirming the infant churches which probably Paul had planted before being summoned by Barnabas to Antioch. So through the Cilician gates to Tarsus, and up to the great central plain; and thus they came to Derbe, Lystra, and Iconium, so tragically associated with the former journey. What a welcome Paul would receive! How much to tell and hear! How many inquiries for Barnabas! The lad Timothy, who perhaps had stood by and

seen the stoning at Lystra, had now become a young man, and Paul was strongly attracted to him, and finally proposed to take him with him as his own son in the faith.

Leaving Lystra, Paul and his companions visited the highlands of Galatia and Phrygia, everywhere distributing James' letter, and would have descended to the coast, where Colossæ, Laodicea, and Ephesus lay. But their time was not yet. They were reserved for Paul's third journey. The missionary party was also checked when they attempted to go north to the shores of the Black Sea. There was nothing for it than to keep straight on until they came out on the seacoast at the famous harbor of Troas, the ancient Troy. There they met with Luke, whose help to the apostle became so essential that he henceforth always traveled with him, and there, in a dream, "the man of Macedonia" beckoned the little missionary party to Europe.

In this graphic narrative it is interesting to notice the way in which God guides our course. They were forbidden to turn to the right and evangelize the northeast. They were next forbidden to turn to the left and evangelize the southwest. They had no alternative than to go straight on. Finally they were left to "gather" the Lord's will by careful inference. God guides us through circumstances, and by the use of our judgment. Form your judgment with care: ask him to stop you if you are making a mistake: then forward, nothing doubting!

Heavenly Father, we pray thee to enable us to do thy will on earth even as it is done in heaven! May we be ever conscious that it is not in man to direct his steps, but that if we commit our way unto thee thou wilt bring it to pass! In Christ's name.

Tuesday, 20th. The Acts 16. 11-24.

"NOT JOYOUS, BUT GRIEVOUS."

Philippi was a place of considerable importance, but the Jews were so few that they did not possess a synagogue. The missionaries—and "we" indicates that Luke was with them,—had to be content with addressing a few faithful women who gathered each sabbath for prayer near the river, which enabled them to perform the ablutions of the Jewish ritual. Amongst them was Lydia, a native of Asia Minor, who had established herself in business in the city as a dyer. She was evidently a person of some wealth, and maintained a considerable staff of assistants. She was not a Jewess by birth, but had become a Jewish proselyte, and was clearly eagerly seeking further insight into truth. This was given through Paul's ministry, and her heart opened as a flower to the sun. Finally, not she alone but her entire household came to believe in Jesus, whom Paul preached.

How much this large-hearted woman did

in after days it is impossible to recount, but as one woman helped another hindered, and the demon-possessed girl who designated the evangelists as the servants of the Most High God was the cause of Paul's severe handling by the rulers of the city. Her syndicate of owners, who fattened on the receipts of her divination, were mad when Paul's miracle frustrated their hopes of further gain, and the magistrates were swept off their feet by the urgency of the rabble, 1 Thessalonians 2.2. It was good that Silas rather than Mark was there, for barbarous usage would be meted out by the gaoler to the two Jews, concerning whom he had received the significant charge to keep them safely.

Thus the gospel came first to Europe, and that reception amid a storm of persecution characterized its after career in the early and middle centuries. The ten awful persecutions of the empire, the horrors of the Inquisition, the tortures of the Netherlands followed after. But the grave question arises whether such sufferings do not foster, rather than obstruct, the intensive Christian character and the extensive spread of the truth.

Grant us thy grace, O holy Saviour, to follow thee in storm as well as in sunshine, that through much tribulation thy church may be refined, and that by blood and prayers and tears thy kingdom may come and thy will be done! Make us worthy to follow in the train of thy martyred saints!

Wednesday, 21st. The Acts 16. 25-40.

SONGS IN THE PRISON.

The Roman prisons, especially in the provinces, were horrible places, but the souls of Paul and Silas rose above their misery in absolute triumph. The Psalms of David would furnish them with ample material. Their fellow prisoners were listening in awe and wonder at the ecstasy of these new additions to their number, who were occupying the innermost and worst dungeon of all. But was not this a sure anticipation of the new spirit which had entered the world, and which was to make many a dungeon the house of God and the gate of heaven, and would even go so far as to change the very prisons?

It may be that when they were singing Psalm 107. 10-16 there was suddenly a terrible earthquake shock which "burst the gates of brass and smote in sunder the bars of iron." The prison doors were flung open, the foundations were shaken, and the chains that held the prisoners were loosed from their staples. The gaoler suddenly awoke from sleep, and seeing the doors open concluded that the prisoners had escaped, and was about to commit suicide. Paul guessed his purpose, arrested the act, and in the outburst of gratitude won that soul for God. His household became a

congregation. His loving tendance on his prisoners bore witness to the genuine change which had passed over him, and with his whole household he was baptized into the cross, grave and resurrection of the Saviour.

Paul insisted for the sake of the cause for which they suffered, and for the sake also of the infant church, that the magistrates should make public apology and reparation. Nor was he content to be hurried out of the city. Only after they had taken leave of the brethren in Lydia's home, and had arranged for Luke to remain behind, did Paul, Silas and Timothy leave for Thessalonica.

Teach us, O Lord, to rejoice when we suffer shame and stripes in thy holy service: and what we ask for ourselves we desire for all who at this moment are facing the horrors of prison, torture, and cruel death! Give them that heroic spirit which sings the songs of faith and victory amid the scenes of Gethsemane and Calvary!

Thursday, 22nd. The Acts 17.1-10.

THE OTHER KING.

The missionaries pressed on to the famous town of Thessalonica, now known as Salonica at the head of the Thermaic Gulf. Jason, a Jew, welcomed and lodged them. Paul at once started work for the support of himself and his companions, 1 Thessalonians 2.9, 10. But this would not have sufficed unless it had been supplemented by the gifts which followed them from Philippi, for this was a period of severe famine, and wheat was six times the usual price.

Paul must still have been suffering from his recent experiences, but for three successive sabbaths he entered the synagogue and argued with the Jews, quoting from their ancient prophecies which foretold the Messiah's sufferings and resurrection. Considerable discussion followed, as the word "reason" suggests; and several of his hearers were convinced. Amongst these were Secundus and Aristarchus, Acts 20.4, and Gaius, 19.29; also a number of Gentile proselytes and noble women. The aching void of the human heart cried out for "the living God." The town was overshadowed by Mount Olympus, "the home of the Greek deities," but Cicero had said pathetically before this that he saw nothing there but snow and ice.

Some months must have been spent in this holy ministry, and his converts came to love the apostle dearly as they witnessed his industry, his humility, his affection, 1 Thessalonians 2.5, 8, 10. Then the storm broke. The Jews professed quite a new enthusiasm for the Roman emperor, and incited the violence of the mob. But before they reached Jason's house Paul and Silas were in safety, and at nightfall were on their way to Berea.

But were not the Jews more nearly right than they supposed? There is another king! The Lord Jesus is the enthroned king of the world.

We thank thee, our Saviour, that our lot is cast in easier and happier days, when the fires of persecution have burnt low, but grant that we may not lose the fire and force, the splendid courage and heroism of those earlier ages! May we in these luxurious climes have the same hardy spirit that in the old times braved a world in arms, and conquered by faith!

Friday, 23rd. The Acts 17.11-15.

THE BEREANS AND SCRIPTURE.

It is an extraordinary evidence of Paul's tenacity of purpose, that notwithstanding all that had happened, and that he had suffered, he made it his first duty to make his way to the Hebrew synagogue in Berea. He found the Jews more reasonable, and willing to search the Scriptures, to test for themselves the reasonableness of his arguments. They searched the Scriptures even daily; and Christ so exactly fulfils the Old Testament vision, as a key its lock, that we cannot be surprised that "many believed."

Finally, after some months, as Professor Ramsay calculates, Paul, at the instigation of the Thessalonian Jews, was driven forth from the city. He appears to have left the city so hurriedly as to have had no fixed plan except to reach the coast (14). Thus this noble servant of Christ was harried from city to city. His lonesomeness was irksome, and in that earnest message to Timothy and Silas to come to him quickly we detect the suffering which his loneliness entailed. But all this only made more jewels in the crown, which the Lord, the righteous judge, was preparing.

The Scriptures that the Bereans searched were the Old Testament. It is in danger of being neglected. We forget that it is the seed-basket of the New, and that for centuries it nurtured prophets and saints. It was our Saviour's Bible. He used it in the hour of temptation, quoted it in his discourses, pillowed his head on its promises when dying, and fulfilled each jot and tittle in his teaching. Let the example of the Bereans quicken our pace! The chronicler distinctly credits them with nobility of soul. It is not enough to read: let us search the Scriptures, let us compare Scripture with Scripture, let us make use of the magnificent apparatus of references, which help the Bible student as no other method can!

We thank thee, O Spirit of truth, that thou hast so taught men by thine inspiration that the holy truths of God have been preserved and handed down to our time! May we so read, mark, learn, and inwardly digest them that we may be strengthened,

comforted, and effectually convinced! Open our eyes to behold the wondrous things of thy law! In Christ's name.

Saturday, 24th. The Acts 17. 16-34.

MARS' HILL.

Paul's interest in the classic records of Athenian art and philosophy was overpowered by his indignation at the profusion of idols which received on every hand the offerings and prostrations of their votaries. Notwithstanding the elevated teachings of Plato and his school there were more idols in Athens than in any place he had visited, and he resolved, while awaiting the coming of his friends, to raise a vigorous protest. Therefore in the synagogue, and in the Agora, or open boulevard, where questions of philosophy and religion were freely discussed, he stood vigorously for the great ideals of the gospel.

At first the Athenians viewed him as an irresponsible babbler, i.e., "the picker-up of learning's crumbs." But finally "they took hold of him," which suggests the use of physical force. The Epicurean argued for a life of pleasure and indulgence, the Stoic for rigid austerity, but they combined in opposing Paul's proclamation of a life beyond death, a spiritual world, which was evidenced in the resurrection of our Lord. The Areopagus was a stately building, situated on an eminence above the level of the city. Four centuries before Socrates had stood there, and had been condemned to drink the cup of poison.

Paul argued that the altar inscription recognized the outcry of man's spirit for God, but that the Athenian answer was like a blind man fumbling for the latch of a door. On the other hand, God was seeking them, and had arranged their geographical position, and their place in history, so as to afford the best opportunity for the successful ending of their quest. If they were living spirits, so must he be. Besides, the supernatural and eternal world had been revealed by the resurrection of Jesus.

A burst of derisive laughter seems to have stopped his further address. The assembly broke up. Paul went his way to write his epistles, found churches, and live his life, and thus created a system of spiritual truth founded on experience before which the teachings of Athenian philosophy and practice passed away as morning mists before the sun.

We thank thee, our Saviour, that by thy death and resurrection thou hast opened to us the gates of immortality and life! Thou dost daily manifest thyself to our inmost heart. What thy Spirit has already revealed will be consummated when the veil is rent, and we see thee as thou art!

Sunday, 25th. The Acts 18. 1-11. (Read also 1 Corinthians 2. 1-9.)

CORINTH.

Five hours' sail brought Paul to Corinth. He entered the proud and beautiful city in weakness and fear. He could not forget the apparent failure at Athens, so much harder to bear than violent opposition. The consciousness of his own weakness seems to have specially oppressed him, but he was to learn that it is in our human weakness that God perfects his strength.

In his subsequent epistle he stresses his self-support. Whilst maintaining the right of those who preach the gospel to live by it, he refused such help lest people should suppose him to be actuated by mercenary motives. Plying the same trade of tent-making as Aquila and Priscilla, he made his home with them, and a friendship arose of profound value to him, and them, and the gospel.

During the first months of his residence he argued sabbath after sabbath in the synagogue, and endeavored to persuade the Jews that the ideal Christ of their Scriptures was a suffering and crucified Messiah. But when Timothy and Silas arrived and told of the vitality of the infant churches which he had founded, he became more intense in pressing for a verdict. This was more than the leaders of the synagogue could endure. They blasphemed the holy name, drove the missionaries from their midst, and manifested the spirit which in their forefathers had brought the Saviour to Calvary.

It was at this juncture that the Saviour made himself known in a special visit of love to his noble and much-suffering servant. What an encouragement that the Master was watching the fray, and was co-operating by his Spirit! What a help to realize that though the enemy might rage, he could not hurt! What an incentive to discover those other people who were yet to be found and won!

The Saviour is always with us, and if our sluggish senses were more alive to the spiritual we should realize more frequently the real presence, not in any outward substance, but in the Spirit and by the Spirit.

Open our eyes, O Lord, and cleanse our hearts, that our spiritual senses may be more keen and alert to recognize thy presence as thou comest still in hours of loneliness and anxiety! We thank and praise thee. And may we be ever faithful and true, believing that when the storms are highest, thou comest over the waves to our help!

Monday, 26th. The Acts 18. 12-23.

"MORE THAN A CONQUEROR."

Corinth was a wicked city. But the word of the cross was the power of God unto

salvation. Many of the converts were of the lowest caste, and deeply stained with the vices for which the city was notorious, but under the preaching of the cross and through the power of the Spirit they had become washed, justified, and sanctified. Paul's only complaint was that they needed to be fed with milk rather than with strong meat, 1 Corinthians 3.1-4.

The Jews were specially exasperated because he had accepted the offer of a godly proselyte to hold meetings in his house, and because their late chief ruler, Crispus, with all his family, had accepted the new faith. Finally they rose in a body, and dragged the apostle before Gallio, the Roman proconsul, who was brother to Seneca, and had been the emperor's tutor. He was familiarly known as "the sweet Gallio." He represented the liberal views of educated Romans, who held that it was not the business of the state to interfere with the religious views of their immense empire. When he discovered that the charge against the apostle dealt solely with religious questions, he told his officers to clear the court of the whole rabble. The Greeks were delighted, and took the opportunity of beating Sosthenes, the new ruler of the synagogue, in the sight of the consul, who was indifferent to his outcry. What did it matter if a Jew got a few stripes, more or less? But it is interesting to learn that Sosthenes himself became afterwards Paul's dear friend, 1 Corinthians 1.1.

O Lord, grant unto us, we entreat thee, a live coal from off thine altar, that we may be living sacrifices for thee, consecrating all we are and have to thy blessed service, and regulating every plan and movement of life beneath the impulse of this sacred passion,—Christ first and last and all in all! Baptize us with that same spirit as filled thy servant's heart!

Tuesday, 27th. The Acts 18. 24 to 19. 1.
(Read also 1 Corinthians 3.1-8.)

APOLLOS.

Ephesus was a mighty city, the meeting-place between East and West. The pulse of the empire beat strongly there, and representatives of all the known world, speaking many languages and clad in various garbs, jostled each other in the crowded streets. To move Ephesus was to move the world of that age. Well might the apostle feel that a great and effectual door awaited him there, 1 Corinthians 16.9.

Whilst he was pursuing his necessary work for the young churches of the interior, Apollos arrived. He had imbibed the high culture of Alexandria, was profoundly versed in Scripture, and was gifted with fervid eloquence. Aquila and his wife heard him in the Hebrew synagogue, invited him to their home, and led him forward from the initial teaching of John the

Baptist into the full knowledge of Christ's glorious fulfilment. He had so profited by their instructions that his ministry in Greece produced a profound sensation, and became a pillar of strength to the young churches there, 1 Corinthians 3.6. There is considerable ground for believing that he was the author of the Epistle to the Hebrews. In the earlier chapters of the 1 Corinthians Paul repeatedly refers to the eloquence and brilliance of the young Alexandrian, although apparently his personality and preaching had diverted from Paul the allegiance of some of the disciples, who said, "We are of Apollos," whilst others retorted that they were "of Paul," and others again that they belonged to neither party, but "to Christ." A meaner soul than Paul's might have become jealous.

There is much to learn here. Let us lovingly and humbly use our fuller knowledge of our Saviour to illumine the minds and fire the affection of others! Let us seek that fervency of spirit by which Apollos was characterized! Oh to be delivered from a cold or lukewarm heart! Spirit of love and fire, kindle us! Let us also seek to be delivered, as Paul was, from the accursed spirit of jealousy! Do your own work for Jesus so as to please him! Let the Master's will and smile be your one thought, and do not look around to see how these other servants may be doing!

Holy Spirit, we long more and more to be absorbed in Christ our Lord! We pray thee to cleanse us by water or by fire! May Christ be the Alpha and Omega of our plans, and ministry, and stewardship!

Wednesday, 28th. The Acts 19.1-12.

PAUL AT EPHESUS.

These twelve men became under the quickening touch of the Holy Spirit the nucleus of a movement which ultimately extended to the whole city. They knew little or nothing of the final phase of John's teaching, or of the revelation of the Christ. They were even ignorant of the Holy Spirit, of whom their master spoke. It was indeed a small company on whom the Pentecostal blessing was ultimately shed forth, but from that moment a widening movement began. Let us recognize this fact! A handful of Spirit-filled men and women may become the channels of the outpouring of divine energy, whilst a crowd moved by eloquent orations about Christianity will not cause a flutter in the city's ordinary life. What we need today is a fresh Pentecost. Not more coals or faggots on the altar, but the divine fire which ignites.

For the ensuing three months Paul regularly attended the synagogue services. "To the Jew first!" But they gave no heed to his arguments, and he was compelled to secede from their fellowship and adjourn with his converts to the schoolhouse of

Tyrannus, where daily for two whole years he proclaimed the message of the gospel. It was at the time that he was writing the Epistle to the Romans, and not improbably we have in its mighty arguments and glowing passion some of the paragraphs that moved his hearers to a passion of interest in the heights and depths, the lengths and breadths of the divine plan of redemption. Oh, to have been there on the day when he uttered in his discourse the burning sentences of Romans 8! Day after day the meeting-place would be crowded by men from the neighboring cities who had come for business purposes, but were attracted by the growing fame of the apostle, and carried back live coals to inaugurate groups of Christians that became the nucleus of the seven churches of the Apocalypse.

Teach us, O Guide of pilgrim souls, to enter the Way, even though the gate is strait and the way narrow! May we not shrink from the discipline and leading of the Holy Spirit, but be led at length where we shall have the divine companionship of him who accompanied the two who walked with him to Emmaus with burning hearts!

Thursday, 29th. The Acts 19. 13-20.

"THE WORD OF THE LORD PREVAILED."

When the human spirit definitely refuses the Holy Spirit it naturally seeks a substitute, and turns to spiritism and demonology. Just as the body craves for food and light and warmth, so does the spirit need a response from the world of spirits, and in its passionate demand for the spiritual it falls an easy prey to demons, who wait to seduce. It was on this principle that the sons of Sceva made their reputation amid the credulous and ignorant citizens of Ephesus.

Having heard of Paul's spiritual conquests, two of the group, on visiting a raving maniac, used the name of Jesus, which they supposed had magical power. But the demon which had control of the wretched man who by his sins had opened his nature to its entrance, refused to obey their challenge, and leaping on them with superhuman strength tore their clothes from their backs and inflicted severe wounds on their persons. The effect of this incident was far-reaching, and led many who had professed Christianity, but had not given up their magic, to burn their magic books and incantations.

The demon's words are significant. "Jesus I know": the Greek word suggests that it had known Christ in his pristine glory, and before he himself followed Satan in his great revolt. Yes, he had known Jesus as his Master, seated on the throne and receiving the homage of myriads of unfallen beings. "Paul I know": the word here is different, and reminds us that demons are watching our every movement,—our prayer

or lack of prayer, the purity or otherwise of our most sacred moments, our obedience to Christ or to the spirit of Mammon. But these sons of Sceva, "who are ye?"

Gracious God, grant to us to be so absolutely loyal and true, that as Satan goes to and fro in the world he may have no ground for charging us with inconstancy! And if Satan discovers our filthy garments, do thou, blessed high priest, intercede for us, and prevail!

Friday, 30th. The Acts 19. 21-41.

DEMETRIUS AND THE MOB.

Three years' work in Ephesus in the power of the Holy Spirit had become so extraordinarily fruitful that Paul's mind was fired with the conception that if only he could get to Rome, the world metropolis, he would be able in the power of the Holy Spirit to touch the heart and life of the entire world. He was on the point of starting on this new quest when suddenly he found his work threatened by an outbreak connected with one of the chief sources of the city's interest and wealth. So many people not only from Ephesus but the neighboring cities had become Christians that the trade of the silversmiths was seriously affected. This was a conspicuous tribute to the success of Paul's preaching, but the storm was terrific so long as it lasted.

The speech of Demetrius was a spark for inflammable material. The excitement of the workmen spread through the crowd. There was evidently an attack on the Jewish quarter, and perhaps on the humble home of Aquila. Paul's life was in extreme peril, but was saved by the efforts, at their own peril, of Aquila and his wife, Romans 16. 4. The mob had, therefore, to be content with seizing his two companions in travel, and rushed wildly into the vast space of the theater, which (as I saw for myself,) was capable of accommodating 30,000 people. Though Paul was so sensitive that he was moved to tears by the inconsistency of a fellow believer, he was so heroic that he longed to face the crowd, and would have done so, had his friends not prevented it. As he reviewed that situation in afterdays, as recorded in 2 Corinthians 1. 8; 4. 18; 11. 27, 28, he tells us that he was weighed down exceedingly and beyond his power, pressed, perplexed, pursued, down-smitten. Oh that we were passionately eager to be filled with the same heroism for our glorious Lord!

O Saviour, wilt thou not give us to know and experience thy love, that it may constrain us, that we may count all things but loss compared with its excellency, and that we may stand like a rock whilst the waves surge around! We humbly ask that we may dare to face a world in arms if only we can feel the grip of thy right hand.